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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

The wisdom of the Sages points to the meaning and purpose of festivals. These, like folklore and so many persistent social and religious customs, have a core of truth hemmed in by superstition and sham. When dissociated from their form side, these festivals reveal a spiritual significance. Men and women who desire to celebrate them in an enlightened manner should make use of such significance. Divali, which falls this year on the 14th of November, is such a festival with a message for the earnest learner.

Deepavali is a festival associated with the symbol of Light. Light in Nature is universal and impersonal and occupies an important place in the code and classification of symbols.

The physical sun is commonly supposed to be the giver of light and life and is widely worshipped as such; but esoterically, and as the ancients well understood, it is but the visible symbol of the Spiritual Sun—the impersonal Deity, from which all has proceeded and into which all will return. Its first manifestation, as the opening chapter of *Genesis* points out, was Light; and Light is Life.

Focused in the heart of every living being is a ray of this pure Light of Divinity—some call it the Light of Christos; others, the Light of Krishna or of Allah or of Ahura Mazda. It is "the true Light, which lighteth every man that cometh into the world," in the words of the Apostle John, and a parallel teaching can be found in all the great world scriptures. This is how the *Gita* describes it :—

> It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. (XIII. 17)

This inner Light of Truth dispels the moral darkness of ignorance and illusion that has fastened upon our minds. Further, that Light guides us in the great pilgrimage

which our life should be but is not for most men and women. Most people are aimless wanderers or travellers seeking pleasure or profit.

The Enlightened One calls upon us to be Lamps unto ourselves and an ancient Chinese proverb instructs us—"It is better to light a candle than to curse the darkness."

In the thickest gloom can be discerned a glimmer of light, often sufficient for the pilot to find the polestar and so to fix his course. Many of us are infants "crying for the light" but failing to discern its glimmer, blinded by the tears of self-pity.

But, however dim that Light may appear to us to begin with, if we but remember that it is within us and look to it for guidance in our daily life, it will steadily grow and illuminate our path; also it will fall on the path of others, our fellow pilgrims struggling amid the encircling gloom.

During the Divali festival houses will be illuminated—with humble oil lamps or with glowing electric bulbs. This is symbolic of the lighting up of our tabernacle of flesh with the radiance which comes from within. This "imprisoned splendour" cannot escape from the recesses of the heart, where it has been hemmed in by wall after wall of flesh, save through the acquirement of spiritual knowledge which is not mere head learning.

One of the worst forms false knowledge can take is oblivion of the unity of all life, of the brotherhood of man. This deludes us into thinking that our heart-light is different from that shining in our brother men.

The symbol of light can yield many meanings. The derivation of the various colours and the multiplicity of hues from the one pure light is suggestive in more ways than one—*e.g.*, as applied to the various religions and sects. Equally suggestive is the image of countless flames getting lit at the one central flame without in any way diminishing its radiance. "Those having lamps will pass them on to others," taught Plato in *The Republic*. The fully Illuminated Ones, the Buddhas, have kept ablaze the Torch of Truth across the ages for the benefit of those who aspire to kindle their humble wicks at that Sacrificial Light of Pure Wisdom—the Tathagata Light. How profoundly significant does Divali, the Festival of Lights, become for those so aspiring!

SHRAVAKA

SHAKESPEAREAN PLAYS IN INDIAN LANGUAGES

[**Professor C. R. Shah** recently retired from a long and devoted teaching career. He is singularly qualified to write on this fascinating facet of the Indian renaissance in drama. He has made a special study of the subject and contributed much useful material to Dr. Yagnik's dissertation, *The Indian Theatre*. Here we publish the first instalment of Professor Shah's article.—ED.]

I

When a young lad at school the present writer started taking interest in Shakespeare's plays. On the occasion of an annual social function he was persuaded to play the part of young Prince Arthur, in *King John,* pleading successfully with Hubert, the King's chamberlain, to spare his eyes. For this bit of acting he was given a volume of Shakespeare's complete works. The interest in Shakespeare aroused in such an accidental manner grew with time, and he read Shakespeare's plays with appreciation and feeling for his university examinations.

When he started his modest career as a college teacher, his enthusiasm for Shakespeare being known, he was entrusted with the teaching of Shakespeare's plays to the students preparing for their degree examinations. His feeling for Shakespeare deepened with his growing experience as a teacher, and he began to look around for signs of the influence of this great dramatist on Indian students and on the Indian people. The search for evidence of this influence began under the guidance of Dr. C. J. Cisson of Elphinstone College, who later on achieved a high reputation in England as a Shakespearean scholar. It took months to collect the translations and adaptations of Shakespeare's plays in Indian languages from cheap second-hand book shops in the heart of the city. Most of these books were badly printed on cheap paper and their thin paper covers were frayed and yellowed with age and rough handling. The present writer has more than a score of such versions, each one a good piece of evidence of the influence of Shakespeare on the Bombay stage. By the time the present writer started collecting this evidence the craze for Shakespearean drama on the Indian stage had already become a thing of the past.

Of the thirty-seven plays of Shakespeare twenty-five have been either translated or adapted into Indian languages. The plays which have been adapted into a large number of Indian languages are: *The Merchant of Venice, Cymbeline, Romeo and Juliet, Hamlet, Othello* and *Macbeth.* A tragedy has a greater appeal to the Indian audience than a comedy. And yet two early comedies of Shakespeare—*The*

Comedy of Errors and *The Taming of the Shrew*—have been adapted in various languages. There are some six stage versions of *The Comedy of Errors*: *Jodiya Bhaiyo* (Twin Brothers), in Parsi Gujarati, written and produced by N. R. Ranina in Bombay (1865); *Bhul-Bhulaiya*, in Urdu, by Feroz Shah Khan (1896); *Rama Ratan*, in Gujarati, by N. K. Vaidya (1903); *Gorakh-Dhandha*, in Hindi, by Narayan Betab (1912) and one or two prose versions in Marathi, not written for the stage.

The Taming of the Shrew achieved great success on the Marathi stage. Its theme, the beating up of a shrewish wife to teach her good manners, seems to have had a general appeal in India, where such a practice is not uncommon. There are three popular versions of this play in Marathi: *Tratika* by V. B. Kelkar of Poona (1892); *Chaudaven Ratna* (with several songs interspersed in the text) and *Karkasha Damana*.

There are some prose versions of Shakespeare's plays in Marathi which make good reading but are not quite suitable for the theatre: *Venice Nagarcha Vyapari* (The Merchant of Venice), by K. B. Bulsara (1910); *Chaturgadchya Vinodi Striya* (The Merry Wives of Windsor); *Premagumpha* (As You Like It), by V. S. Patwardhan; *Sumati Vijaya* (Measure for Measure) by H. N. Apte (1911); *Pranaya-Mudra* (The Merchant of Venice) by V. S. Gurjar (1914); *Tuphan* (The Tempest) by K. B. Bulsara (1903); *Premacha Kalasa* (Romeo and Juliet) by K. B. Bulsara (1908); *Vikara Vilasita* (Hamlet) by G. G. Agarkar (1883); *Ajit Sinh* (Othello) by Kolhatkar; *Manaji Rao* (Macbeth) by S. M. Paranjpe (1896); and *Saudagar* (The Merchant of Venice) by M. Agashe.

Urdu adaptations of Shakespeare's plays appeared on the Indian stage and achieved remarkable success between the years 1890 and 1910. These Urdu versions were very free and at times crude renderings of Shakespeare's text. At the performances of these Urdu plays, the programmes which were sold in the theatre for two or three annas were printed in Gujarati script and gave the cast, the synopsis of the action of the play, scene by scene, and the full text of the songs with the names of the persons who sang them. Some of the popular Urdu versions are: *Dil-Farosha* (The Merchant of Venice) and *Shahid-e-naz* (Measure for Measure), by Aga Hashra Kashmiri (1900); *Mitha-Zahar* (Cymbeline) by Munshi Mustafa Saidalli (1900); *Murid-e-Shak* (The Winter's Tale) by Munshi Hassan (1898); *Bazm-e-fani* (Romeo and Juliet) by Meher Hassan; *Zahari Samp* (Hamlet), *Shahid-e-vafa* (Othello) by Munshi Meher Hassan (1898); *Har-Jit* (King Lear) by Munshi Muradalli (1905); *Khun-e-nahak* (Hamlet) by Munshi Mehdi Hassan (1898); *Kali-Nagan* (Antony and Cleopatra), 1906.

Shakespearean plays in Gujarati appeared somewhat later on the Bombay stage. The box-office draw of the Urdu versions was probably their main inspiration. Not unlike the Urdu plays, the Gujarati versions, too, are very free and at times travesties of the original plays: *Rama-Ratan* (The Comedy of Errors) by N. K. Vaidya (1903); *Jagat-Sinh* (1904) and *Vibudh-Vijaya* (The Merchant of Venice); *Chandrahas* (The Winter's Tale) by V. A. Oza (1894) and *Champraj Hando* (Cymbeline) by V. A. Oza (1900); *Saubhag-Sundari* (Othello), *Vasundhara* or *Bedhari Talwar* (Macbeth) by N. V. Thakkur (1910).

There are very few literal translations of Shakespeare's plays into Gujarati. A few years ago Mrs. Hansa Mehta wrote a good prose version of Shakespeare's *Hamlet*.

This craze for Shakespearean drama on the Bombay stage was not, however, due to any special regard for Shakespeare's poetry or his dramatic genius. The Indian dramatist chose these plays because they provided a good story with a few romantic and thrilling situations. There seems to have been much in common between the taste of the Elizabethan groundlings, who flocked to the public theatres in London in Shakespeare's time, and the taste of the cosmopolitan crowd who patronized the Bombay stage about the beginning of the present century. Shakespeare's plays provided plenty of spectacles, swift-moving action, noise, scenes of bloodshed, music and song, and dialogue in artificial and rhythmic language. All that and much more was given to the Indian playgoers in these vernacular versions.

The Indian playwrights who were induced to take liberties with Shakespeare's text were, sometimes, perturbed and apologetic for having tampered with the original. Indian people love music and song on the stage, and so each of the versions of Shakespeare's plays had introduced into it a large number of songs, sometimes as many as forty. The dramatic tradition of ancient India did not encourage pure tragedy in the theatre; consequently the tragedies of Shakespeare had to be changed considerably in order to give them happy endings. Each one of these plays was also given a sub-plot, usually of cheap comedy, quite detached from the main theme. The action of the sub-plot was mostly modern in atmosphere and local in its setting; it dealt with a situation which enabled the dramatist to satirize the new-fangled ideas of fashion and social behaviour in the rich and educated classes.

There are a few good prose versions of Shakespeare's plays in Bengali but they were not produced on the stage: *Hamlet* (with the same title) by Hari Raj; *Macbeth* (with the same title) by Girish Chandra Ghosh; *Romeo and Juliet* (a true version) by Hemchandra Bannerjee; *Bhranti* (The Comedy

of Errors), *Nalini-Basanta* (The Tempest).

In the preface to his version of *Romeo and Juliet,* Hemchandra Bannerjee, with his characteristic modesty, writes that his work is but a shadow of Shakespeare's great play, and not a literal translation, because the literal translation of an English poetic play into Bengali would sound harsh to Bengali ears. These earlier Bengali writers, brought up in the Victorian tradition, show an unbounded respect for Shakespeare. Hemchandra Bannerjee in his preface further writes: "Kalidasa is for India, but thou art for the world."

Of Hindi versions and translations there is little to be said of special interest. Shri Lala Sitaram wrote several Hindi translations of Shakespeare's plays in simple prose and obviously they were not meant for stage presentation. In 1915 in the preface to one of these plays he wrote: "I propose to publish Hindi versions of all thirty-seven plays of Shakespeare." But only ten of these Hindi versions have appeared so far.

Two versions of Shakespearean plays, already mentioned, one in Urdu and the other in Gujarati, which were extremely popular on the Bombay stage are: *Zahari Samp* (Hamlet) and *Vasundhara* or *Bedhari Talwar* (Macbeth).

The hero of the first play, Naharsinh (Prince Hamlet), in voluntary exile, is the leader of a gang of reckless, dashing outlaws discontented with the regime of the usurping Nawab Bakar (Claudius.) Bakar has treacherously killed his master, the real Nawab (Naharsinh's father) and has possessed himself of the kingdom. Naharsinh knows about Bakar's crime and he is brooding on revenge. In the Indian version Naharsinh has a younger brother, Salim, who is ignorant of Bakar's crime and serves as a faithful treasurer to the murderer of his father. He is married to the daughter (a poor substitute for Ophelia) of Shariff, one of Bakar's accomplices in the murder. Naharsinh finds in Akbar (Horatio) an old faithful servant of the old Nawab, a friend and counsellor in his plan for revenge. There are several characters added and each young man is paired off with a young lady. The ghost of Hamlet's father has no place in the Indian version. Ophelia has a small romantic part in the play and sings a few songs. Gertrude, too, has lost her queenly dignity and her maternal concern over her mad son. There is neither Polonius with his tedious rigmarole nor the grave-diggers in the churchyard with their witty dialogue. Even Hamlet's madness (real or feigned) is left out in the Urdu play. The play opens with a scene in the cemetery with Naharsinh holding a skull in his hand (evidently that of his dead father) and brooding on revenge in a long monologue full of sound and fury. The scenes of the main plot are,

as usual, alternated with scenes of the comic interlude, which has nothing to do with the main theme. Here, then, we have a typical adaptation of a Shakespearean play, an almost unrecognizable version of Shakespeare's great tragedy.

The other specimen mentioned one can justifiably describe as a good version of *Macbeth*. This Gujarati play is named *Vasundhara* (Lady Macbeth) and its subtitle (The Double-edged Sword) is obviously meant to point a moral. The writer of this play was a literary artist who had written several historical novels in Gujarati. The play opens with a magnificent scene—the camp of Minketu (Macbeth), who has achieved a great victory over the neighbouring chief Jayadhwaja. The defeated enemy, heavily chained, is dragged into Minketu's presence. Minketu boasts loudly of his achievements and humiliates his victim with a string of insults, hurled at him in an arrogant manner. The captive chief, like a defiant, caged tiger, still bares his teeth at the conqueror and taunts him by saying that, in spite of his boasted valour, he is only a dependent, a mere slave of the old king, Agnimitra (King Duncan); that Minketu is no ruler, like himself, for all his splendour and arrogance. Stirred to his depths by these stinging words, Minketu kills the captive chief in a fit of wild rage. But the taunt sets him thinking and he broods in anguish over the means to achieve the crown. Vasundhara (Lady Macbeth), too, has heard the chief's words and she reminds him of them again and again till he is driven to action.

This is a remarkably good dramatic opening to the story of Minketu's murder and usurpation, much more convincing than the opening scenes of Shakespeare's *Macbeth*. The crude supernatural does not normally appeal to the Indian people and hence the whole business of the three witches is dropped. A new character, Yakoob, Minketu's accomplice in the murder, is added, who, later on, becomes converted to virtue. This innovation provides a skilful dramatic situation which is reminiscent of Hubert in *King John*. Yakoob becomes, later in the play, an avenging spirit, a plausible substitute for the element of fatality in Shakespeare's weird sisters. Banquo and Macduff are rolled into one character, Vasantsinh. Macbeth has a daughter, Meenakshi, a spirited young woman, who is in love with Virkant (Malcolm), and she helps her young lover to escape from the clutches of his formidable enemy, her own father. Here we have the conflict, so typical of the English Restoration tragedies, between love, on the one hand, and filial duty, on the other. The sleep-walking scene is given great prominence in the Indian play, which probably accounts for its title. The men in the play are provided with ladies to achieve plenty of love interest, quite necessary on the Indian stage. Here, too, we have

the comic sub-plot which is entirely detached from the main theme. The scenes of comedy are sandwiched in from time to time with an utter disregard for dramatic consideration, to satisfy the popular demand for comic relief. The comic interlude deals with the matrimonial adventures of a middle-aged, briefless barrister, his young mischievous cousin, an elderly rich spinster who desires a young and fashionable husband, and a pretty young widow, aged seventeen. These characters belong to the fashionable world of modern Bombay and move in an atmosphere of pure farce. Their foolish activities give rise to shrewd and biting satire, from the orthodox point of view, on late marriage, on widow remarriage and also on the follies of gentlemen returned from England with their pipes, their poverty and their hankering after English ways of living. And we have, here, as is usual in an Indian play, songs and dances which serve no dramatic purpose.

C. R. SHAH

(*To be concluded*)

WORLD ANIMAL DAY

World Animal Day was celebrated at the Indian Institute of Culture on October 4th under the chairmanship of the Deputy Mayor of Bangalore, Shri Chhotubhai Desai. Shri Nagabhushana Dev, of Madras, outlined the Jain Acharyas' teaching on *Ahimsa* and mentioned the humane examples of Asoka, Akbar and other Indian Kings.

Shrimati A. S. R. Chari called for a Charter for Animals; a Human Rights Declaration was not enough. Exploitation of the weak by the strong had to end. Very common in the East, including India, was cruelty arising out of callousness or indifference. These were in many cases rooted in ignorance. Kindness to animals had to be inculcated in childhood. The methods of transportation and slaughter of animals for meat involved much cruelty; one visit to the slaughter house had made many a vegetarian!

But some cruelties were active and designed. Tortures were inflicted on animals in experiments with the diabolical weapons of atom bombs and germ warfare. Cruelty was involved also in vivisection and research on vaccines and serums, which Shrimati Chari said were of little use to man, drugs not having the same effect on human and animal bodies. No man, she said, had to live an unnatural life and then have recourse to unnatural practices. Shrimati Chari declared animal sacrifice in the name of religion, though encouraged by priests, to be blasphemous. The only conceivably acceptable sacrifices would be the giving up by man of lust, anger and the like.

Mr. G. L. Harvey urged the provision of sanctuaries for wild animals, where they could live and be observed under natural conditions and without fear of man. He gave a fascinating description of the great Kruger National Park of South Africa and other sanctuaries he had visited, including Mysore State's Bandipur Sanctuary.

SPANISH MYSTICS

TWO SPANISH MYSTICS AND THEIR METHODS OF DESCRIBING MYSTICAL EXPERIENCE

[In this article, which we publish in two instalments, **Mr. R. D. F. Pring-Mill**, University Lecturer in Spanish and Fellow and Tutor at Magdalen College, Oxford University, introduces illuminatingly two great mystics of sixteenth-century Spain. St. Theresa, with the scanty educational opportunities open to women in her day, naturally differs widely in her mode of presentation from her erudite helper and adviser, St. John of the Cross, but not in the ineffable experiences which she describes.—ED.]

I

Mysticism is experiential religion: the specific religion through which experience is attained conditions its evaluation and its formulation. It conditions its evaluation because the mystic is a limited human being, whose frame of reference depends on his religion and his education. It conditions formulation still further, for whilst the mystic has his memories by which to test his interpretation, his readers have no such touchstone. They can judge his experiences only by what his words convey to them, and they can understand these only in terms of their knowledge—anything outside their own experience will need analogies derived from it. In his turn, the student of mysticism (as opposed to the would-be mystic) studies its manifestations, examining the various ways in which experience and formulation have been conditioned by the context of those who have had it, by the "climate of belief" in which they lived and the education which they received. This is what I should like to do with two of the greatest Spanish mystics. Taking St. Theresa of Avila (1515–1582) and St. John of the Cross (1542–1591), the most famous, I want to discuss the ways in which they were lead to formulate their own experiences when they wrote about them.

Mystics and readers alike were Christians, Roman Catholics and Spaniards at the time of the Catholic Counter-Reformation, when Roman Catholicism was in danger and Spain was the centre of a movement designed to re-establish it as the sole valid form of Christianity. They require to be considered in this specific context: not merely in so far as, being Christians, their mysticism is expressed in Christian terms, but in so far as—being Roman Catholics at the time and in the country of the Counter-Reformation—their mysticism was fostered by the intense cultivation of a religion suddenly deeply felt, was kept practical by the need for it to provide strength for religious action on the worldly plane, and was coloured in

its psychology by theological preoccupation with the nature and workings of grace. Of the fifteen figures singled out from several hundred by Allison Peers, for inclusion in *The Mystics of Spain* (the best introduction both to the subject and to the works of the Spanish mystics), only six were born before 1500 and all their most important works had been written by 1585. Within the general similarity imposed by context, their mysticism was by no means homogeneous; differences were largely due to the traditions of the Orders to which they belonged. Only one of those thirteen was a secular priest: of the remaining twelve, one was a Dominican, five were Franciscans, two Augustinians, and two, St. Theresa and St. John of the Cross, discalced or bare-footed Carmelites. The Augustinians, best represented by Alonso de Orozco (1500–1591), tended to be simple, natural and readily intelligible; the Franciscans, on the other hand, such as St. Peter of Alcantara (1499–1562), Diego de Estella (1524–1578), and Juan de los Angeles (1536-1609), developed an elaborate philosophy of love, inspired by St. Francis of Assisi, St. Bonaventure, Ramon Lull and the Flemish mystics, but also influenced both by the Neo-Platonism of the Renaissance and by the preoccupations of the Counter-Reformation. St. Theresa and St. John of the Cross combined the Augustinian approach to God, by contemplation of him as all-powerful and all-merciful, with the Franciscan approach along the cultivated path of love. They were very different in background and education, though their mysticism is closely akin and they were linked in their practical endeavours.

St. Theresa came from a good family; her mind and outlook were not disciplined by study but moulded only by her lively sense of humour and a normal sixteenth-century girl's upbringing, such as led to marriage or the convent. She had simply chosen the latter, when she had become a Carmelite at the age of twenty; she lived an uneventful conventional life for another twenty years before progressing from devotion to a real pursuit of mystical experience. Far from inducing a further withdrawal into the contemplative life, this brought an urge for direct religious activity, and she began to fight for the observance of the unmitigated rule. After bitter opposition, she got permission to found a separate convent for her followers, who became the reformed or discalced (unshod) Carmelites in 1562. During the remaining twenty years of her life she was constantly journeying to make fresh foundations or to strengthen old ones, fighting both opposition and ill-health. She was by far the most active woman of whom we know in sixteenth-century Spain, yet she lived an increasingly vivid mystical life throughout these years. Her two most interesting books, written at the command of her religious

superiors as all her works were, are her autobiography, *Vida* (Life), which is concerned equally with the active and contemplative sides of her life, and *Interior Castle* or *Book of the Seven Mansions*. She thought and wrote in the language of her home and the people around her, in the patterns of everyday speech rather than those of the scholar's analytical and expository technique. She had read and enjoyed the books of chivalry and conversed with the Castilian peasantry, whose speech was (and remains) pithy, direct and vivid in homely metaphor and in the use of arresting proverbs. In the convent she became familiar with the psalms and the Song of Songs (although she was no Latinist), with some of the works of St. Augustine, and with a certain amount of devotional literature in the vernacular. Faced with the task of recording her experience, she wrote as she thought, in a highly personal style.

St. John of the Cross, on the other hand, received a solid humanistic grounding at a Jesuit college before he became at nineteen a Carmelite novice and then spent three years studying theology at Salamanca before he was ordained. In spite of the mitigations authorized in the previous century, he had observed the strict Carmelite rule even before he met St. Theresa. Moved by her example, he founded the first monastery for discalced monks. He became St. Theresa's chief adviser and helper. When she was made abbess of her old convent at Avila, he was appointed its spiritual director, but he was up against the violent opposition of the unreformed Carmelite monks. They kidnapped him and kept him in an underground dungeon at Toledo—in total darkness—for eight months. During this time he composed the basis of his greatest mystical poetry and his chief writings are four long prose commentaries on his own poems.

The most individual feature of his writing is the interaction between the allusiveness of his poetry and the direct scientific reporting of his prose. The first two commentaries, *The Ascent of Mount Carmel* and *The Dark Night of the Soul,* are on "In a dark night, with anxious love inflamed..."; but neither of them discusses its final stanza, on union itself. The later commentaries, on *The Living Flame of Love* and *The Spiritual Canticle,* cover all the stages of the mystic way.

In contrast to St. Theresa, St. John had been taught to arrange his thoughts logically, as laid down by scholarly convention. He brought to his commentaries a scientific passion for precision in the analysis of thought and experience, and a background in which this scholastic approach was combined with the learning of the new humanists and the fruit of his biblical and theological studies. His style and works were more influential, both because his style could be copied and his

analyses applied to future cases, and because he taught an impersonal abstract of his own experience rather than conveyed his experiences just as they had been.

R. D. F. PRING-MILL

(*To be concluded*)

ON FABLES

Shri Raja Rao, in his article, "The Fable Goes Round" (*Unesco Features*, September 16th, 1955), traces round the world the fables of "Pilpay." La Fontaine wrote in the foreword to his second book of fables :—

> I gratefully acknowledge that I owe the most part to Pilpay, the Indian sage. His book has been translated into all languages.

Indeed, though the *Panchatantra*, first written in Sanskrit, is said to be almost non-existent today in its original form, its fables have a life of their own and have travelled far. The washerman and his donkey in a panther's skin, whose bray betrays his pretensions, to his own undoing, become metamorphosed in the story's perigrinations through language after language. The Indian *dhobi* becomes a merchant and the skin turns into that of a lion, but the donkey remains the same pretentious fellow, betrayed by his own bray.

Similarly the mongoose who protected from the snake the child of his master at the cost of his own life became in the West a faithful dog, but the incident is the same. Likewise the Indian tortoise, airborne between two ducks, each gripping an end of the stick to which she clings, keeps her character and her unusual mode of travel. In La Fontaine's version the ducks have become geese, but the tortoise still has not learned to keep her mouth closed under provocation. Replying to mockery from below she lets go the stick, to her sad discomfiture.

Persian, Arabic and Syriac versions are said to have appeared before 750 A.D. The Arabic text was translated into Greek and into Spanish. There were also Hebrew and Latin renderings, and a German one, translated into Danish, Icelandic and Dutch. Italian and French versions were made and in 1570 an English one was made from the Italian. La Fontaine seems to have used a Latin version, translated from the Greek.

The ring, it seems, has come full circle with the translation back into Sanskrit of the European tales believed by many scholars to trace their ancestry to the *Panchatantra*. And so the fables have come home to India from their travels "down the centuries and through many lands," transformed but recognizably the same.

> Fables in sooth are not what they appear
> Our moralists are mice and such small deer.
> We yawn at sermons, but we gladly turn
> To moral tales, and so amused we learn.

FOUR SONGS OF RADHA

[These four songs are adapted by **Shri Sudhin. N. Ghose** and are appearing in his new volume, *The Flame of the Forest,* published by Michael Joseph, Ltd., London.—Ed.]

The story of the love of Krishna and Radha—the divine herd-boy and the nymph of Brindaban—is too well known to demand any recapitulation here. However, to grasp the full import of the poems given below it would be worth while to bear in mind certain minor details, *viz.,* songs like the present ones are sung by dancers miming the movements and gestures of Radha, adorned with anklets, bracelets, bangles and other traditional ornaments fitted with minute berry-like bells; a tiny mirror, very often of polished brass, is usually carried in the fashion of the country women of Northern India, tucked inside the bust-bodice.

1

The first poem, from the Hindi of Bihari Lal (1603–1633), is excerpted from T.L.'s collection issued in 1787. It recounts what took place at a chance meeting of Krishna and Radha on the banks of the Jumna. The distracted herd-boy, who had to conceal his passion for Radha from her parents, once found her at the trysting place, surrounded by her relations and handmaids. Both Radha and he were distressed. They were averse to parting without an exchange of greetings. In the circumstances words were, of course, out of the question. Love, however, solved their dilemma.

He, with salute of deference due,
A lotus to his forehead prest;
She raised her mirror to his view,
Then turned it inwards to her breast.

2

The second song is from the Bengali of Rami the Washerwoman. It refers to one of Radha's many escapes from her bedchamber, which is shared by her handmaids charged with the task of guarding her. Rami was the Egeria of Chandidas Thakur, the most famous Bengali poet of the fourteenth century.

Softly, softly, my anklets, I pray,
Let your music my handmaids not wake!
Gently, gently, my bracelets, I say,
Dim your jingle as I my way take
To my lover who for me today
Sweetly, sweetly his reed flute doth play.
Shine not brightly, O moon, for my sake
Lest the watchman, e'er wakeful, me take
For sleepwalking nymph straying away.
Sweetly, sweetly floats song from the brake:
Gladly, gladly, I'll follow his wake;
Fondly, fondly will he lead the way.

3

The next poem is an adaptation from the Sanskrit of Rup Goswami, who died in 1591. He was one of the six principal disciples of Chaitanya, and wrote mainly in Sanskrit. Here Radha is asking the Southern

Breeze to carry her message to Krishna, who has left Brindaban for Dwaraka.

Shouldst thou, O Zephyr, come to
where tarries my lover
Tell him of me, O thou wanderer,
Tell him from Radha that spring never
lingers for ever;
Fearful am I of dread summer—
Summer that scorches and sears with
its cloudbursts and thunder;
Tell him to loiter not now that short
spring stays in flower.

4

The following piece is from the Hindi of the blind poet Sur Das (*c.* 1483–1573). It is said that before becoming a religious mendicant and a worshipper of Krishna (in his manifestation as Madan Mohan) Sur Das was a revenue officer of the Great Mogul. His career as an official, however, came to an end in a curious way; he sent to Delhi a chest full of stones instead of thirteen lacs (*i.e.*, 1,300,000) of rupees, the revenue collected from the Sandila area, which was then under his administration. His dispatch included a poem explaining the situation:—

The saints have shared Sandila's taxes,
Of which the total thirteen lacs is,
A fee for midnight services owen
By me—Sur Das—to Madan Mohan.

The Finance Minister, an understanding man who admired Sur Das's writings, spared the poet unnecessary embarrassment and relieved him of his post. Freed from his official duties, Sur Das composed the songs which are among the most popular in Northern India. In the present one Radha, abandoned by Krishna, laments her fate.

It is the lovers' season, the season of
showers and rain:
Now that my love has left me I am in
burning pain.
The plants and creepers have flowered,
but they have flowered in vain.
Parted from my beloved! How can I
my sorrow explain?

O Season, cease thy showers until my
love seeks me again!
Without my shepherd by me can I my
tears restrain?
In vain the lotus opens, in vain hums
the bee its refrain,
In vain I seek my truant: my eyes are
blinded through strain.

SUDHIN. N. GHOSE

MATTER OVER MIND

[**Miss Elizabeth Cross** brings out in this article the need of furnishing the conditions which the body requires for its harmonious functioning. She does well to emphasize, however, that the power of matter over mind is limited and that moral as well as physical laws have to be taken into consideration, the physical and the spiritual being but aspects of the One.—Ed.]

Once upon a time I worked in a girls' boarding school which was all that could be desired except that the pupils were too much disposed to burst into tears on all and every occasion. It was like a French novelette—they cried for sorrow, for sympathy, for pity and for joy. It was, indeed, highly un-British. There wasn't a stiff upper lip in the place—even some of the younger teaching staff were dancing with tears in their eyes!

I reported this phenomenon to the school doctor. He asked to see a copy of the week's menus. Then he scored through a dozen items, pencilled in some alternatives, barked: "Too much starch. Fills them up...it's cheap...makes 'em sloppy. What you want is more protein... vitamins, plenty of fruit. I'll see the Head and the housekeeper."

He was a remarkable man, for he actually did influence the Head and the housekeeper, and in spite of the housekeeping bills going up (naturally the fees went up twice as much) they did do a bit of diet reform. And the girls stopped weeping. In fact they became so brave that it was hard to quell them with a look. But as they were so happy they became correspondingly good and so we didn't have to do much quelling.

At the time, and also now looking back on it all, this business of right feeding leading to right thinking and behaving seemed very proper and desirable. After all we try to feed our animals in the way best suited to them and if we don't do this we have only ourselves to blame if they are weak and fail to flourish. We feed our gardens and our fields in the way that has been proved right and natural. It is only ourselves and our children that eat amazing things and so, in time, begin to suffer various physical and mental ills. What is, of course, the surprising thing, is that so many humans grow reasonably well on such unnatural diets and in so unnatural a way, deprived of fresh air, exercise and quiet.

I think it is necessary to acknowledge that, to a certain extent, we are subject to physical laws, that it is a case of matter over mind. This subjection to physical laws is, on the whole, distasteful to the majority of people. They are so imbued with the ideas of Higher and Lower, so ready to despise the body through which they receive most of their information on which to base their

lofty thoughts, that they cannot bear to admit that their fits of cosmic gloom are the result of a disordered liver, or that their exquisitely neat cupboards may merely express constipation.

Moral laws are considered respectable, even among atheists; however anti-religious we are, we needs must love the highest when we see it. (Often we fail to recognize it in the form of a lowly earthworm, on which our agriculture rests, but never mind, we concede the principle.) What seems impossible, for the average civilized human being, is to admit that he is built, and will only function well, on a certain physical plan which he shares with a very large proportion of life. He is impatient of discipline, particularly the discipline that is imposed by his own physical make-up. This is no new thing. It is obvious that the ancient races (particularly those Jewish races of the Old Testament) needed extra reasons for the various physical disciplines imposed. They weren't willing to wash merely to be clean and healthy; it was necessary for a personal God to insist on the washing. In the same way dietary laws were given mysterious and holy sanctions.

It seems to have been a universal and historical failing, this dislike of the physical law and the admiration of the moral. *Until we can realize that the physical and the spiritual are but aspects of the One we cannot get much farther.* Moral and physical laws exist and must be discovered and obeyed, and it is useless to rebel. After all, let us remember the tale of the spiritually inclined donkey who gradually became able to eat less and less, so that at last he might exist only on pure air; but on the day he had reduced his needs to one grass blade he incontinently died! While we are living on this earth, which is mysterious enough surely, we must submit to the worldly laws which are a compound of spirit and matter.

Yes, matter over mind. But only in so far as the laws insist. Surely we are beginning to cheat now and cheats always get found out. Isn't that the moral law? What about the wonderful sale of pills to make you sleep well, and the other pills to wake you up? The pills to make you brave at the dentist's, the pills to make you calm when taking your exams, to make you faster when running a race, to make you brilliant when at a social gathering—what about them?

The successfully civilized have now learnt to defeat Nature and the physical laws entirely—or so they think. Maybe Nature has another trick or two to produce in due course. At the moment, however, the Brave New Man doesn't have to hew wood or draw water or earn his bread by the sweat of his brow (though he has to use no end of deodorants); so naturally he is not tired enough to sleep. Yet he is so

stimulated by the wonderful air-conditioned, steam-heated, televised world he rushes through in his super car (when he isn't stuck for two or three hours in a traffic block listening to his car radio) that he is sort of tired and needs to relax. So he needs a pill. Then he has to face up to so many boring and unpleasant realities in work next day that he needs another pill to stimulate him to tackle them. He doesn't feel very hungry so he needs appetisers to get him to feed. He doesn't take enough food to make his digestion work well, so he has to take something else for that. His teeth give him trouble and he hates any sort of unpleasantness, so naturally he needs a "couldn't-care-less" pill to help him meet the dentist. Women come into all this as well (but naturally), only more so. They have lots of extra complications just because they *are* women, so that instead of having enough children, their own or other people's, to look after and to keep them running off their feet so that their insides work well, they need lots of pills every month to stop them being quite unnaturally nervy and bad-tempered.

This is just the very thin end of the wedge to make us all complete slaves to the material. Instead of playing fair, admitting and acknowledging the physical as well as the moral laws of the universe, we have rebelled, refused to admit our physical dependency on whatever power we acknowledge (or even deny) and decided that we can have what we want, when we want it—and the devil take our headache; we can always get a pill.

This is not an attack on medicine, for with the best will in the world someone will make a mistake sometimes, and your most earnest Nature Curer is apt to be run over by a bus on occasions and is indeed grateful then for the hospital. No, let us discover all we can of the physical laws, and use our pills for emergencies and for repair work. The danger is that now we are beginning to use them as short cuts to the good life, and we just aren't going to get there. We are verging on the blasphemous belief that moral qualities, such as courage, cheerfulness and serenity, can be acquired on a shilling prescription. This, surely, is a surrender to a wholehearted matter over mind, and without half the fun of the old-fashioned sort!

ELIZABETH CROSS

A BUDDHA IN OUR AGE

[**Professor S. K. Ramachandra Rao** of the All-India Institute of Mental Health, Bangalore, makes in this article the incontestable and encouraging point that the possibilities of attaining Buddhahood are open to man today. He writes of a Burmese Bhikkhu said to have attained Enlightenment in this century.—ED.]

The Buddha is not the name of a person, but the indication of an attainment. One who is perfectly awake to the impermanence and misery inherent in all phenomena, convinced of the utter impersonality of all beings, one who has entirely suppressed his lust for life and has consequently uprooted his very existence, is a Buddha; space and time are of no account to him. The man, Gautama, who is celebrated all over the world as *the* Buddha, is by no means the only one worthy of this designation. Many were the Buddhas who had gone before him, and it is held that many are the ones who have come after him. The glory of Gautama rests, however, on the systematization of his Doctrine based on personal experience, and on the founding of an Order which has endured all these 2,500 years almost in its pristine purity.

Walking in the way suggested by him, it is believed, many a mortal has attained to the *Arahatta* stage. It is heartening to note that it is believed that such a sage, one who is said to have reached to the very highest of attainments and virtually become a Buddha, walked on earth in our own times. This worthy one was born in Burma and was known to his countrymen as Bhaddanta Kammatthanacariya U Kavi Mahathera (Kavi being his monastic name), better known as Mingyan Sayadaw.

Born in 1877 in the woody tracts adjoining the Soonloon caves near Mingyan in Upper Burma, he was an illiterate farmer, absolutely ignorant of the outside world.[1] He knew nothing about religion; he was but a serious-minded agriculturist. He had a wife who was more of a demon than a woman, and five children.

It so happened that one day a local soothsayer saw for him a very dark future; even predicting possible death in none too distant a time. The credulous farmer was promptly scared out of what little wits he had, and, when the soothsayer suggested daily worship of the Buddha as a remedial measure, he made a habit of visiting daily the local monastery, which contained a Buddha shrine. To this same place was wont to come an acquaintance of his, a rice miller, who one day casually told him about a med-

[1] For these biographical particulars I am indebted to the Venerable Nanaponika Thera of the Forest Hermitage, Kandy, Ceylon.

itation exercise which he had learnt from a nun who was reputed to have reached the *anagami* stage in spiritual evolution.[2] The farmer became inquisitive and was overcome by a zeal to try his luck with this meditation practice. The rice miller faithfully passed on what instructions he had received. This meditation is one known to scholars as *anapana-sati* (the meditation on breath movement) under the general heading of *Sattipatthana* (the way of Mindfulness). The farmer practised this with unbounded enthusiasm; all his daily activities were increasingly flooded with this practice. Wherever he was and whatever he was doing, ploughing, sowing, cutting the crop, walking or standing, he was always mindful. Such indeed was his steadfast application that in the next four years, it was later discovered, he had reached the *anagami* stage.

When he was forty, he suddenly felt disgusted with the life of a householder, and implored his ferocious wife to let him take to a monastic life. The woman, of course, laughed heartily and refused. The farmer now became very melancholy and life became for him as a meaningless mass of dirt; he lost appetite, grew moody, and wearied of life. He at length became so conspicuously run-down that the kindly neighbours decided to intervene. They pleaded with the strong woman to let this crank of a husband have his will, lest he should sicken to death at home. The woman at length agreed, but on condition that he would bring home a hundred measures of sesamum seeds. The poor man set to work and luckily collected as much. He forthwith went out of his home into the jungles. He must have felt like the Thera Sumangala of old, who sang:—

> Happy I in freedom blithe:
> Three crooked things I've laid aside:
> The plough, the hoe, the heavy scythe:
> There they lie: there let them bide!
> The strenuous life of meditation free,
> This is the life henceforth for me![3]

He repaired to a secluded hermitage and entered as a novice (*samanera*). He had all the while been persisting in the meditation exercises, and six months after his entry into the hermitage, in the forty-first year of his life, he attained to *Arahatta*, the final stage on the Holy Path, which freed him from all fetters and fully quieted his being. He was now a living Buddha.

Hard it is for a jewel to remain hid for long. When the utterly ignorant farmer-monk began talking about the abstruse points in the Doctrine, without having so much as read or heard a single verse in the Canon, pious surprise went

[2] There are four stages on the Holy Path (*Ariyamagga*), at the end of which there is a complete cessation of all the hindrances that obstruct spiritual development (*bhavana*), leading directly to Worth (*Arahatta*). The *anagami* is the third stage.

[3] *Theragatha* 46, edited by N. K. Bhagwat, Bombay, 1939. The translation of this verse is by K. J. Saunders, included in his *Heart of Buddhism*, Milford, 1915.

round. In time the news reached the Venerable Yelekyaung Mahathera, an old monk renowned alike for sanctity and scholarship, at the Meiktila monastery, fifty miles away from where our *Arahat* lived. He sent for the novice and, on close examination of his spiritual experiences, was convinced that the monk was in reality an *Arahat*. The Venerable One immediately invited many a leading Mahathera in the country to meet this novice and give his opinion; and it was unanimously agreed that here was an *Arahat* according to the minutest specifications given in the Canon. The novice, who had already attained to perfection, then formally received higher ordination (*upasampada*) from the fortunate Yelekyaung Mahathera, and in due course became himself the head of the monastery, Sayadaw, at Mingyan. He shook off his mortal coil and obtained his final release on the 17th of May, 1952, at the age of seventy-five.

Mingyan Sayadaw was not interested in doctrines and did very little preaching. When, in 1948, U Nu, the pious Prime Minister of Burma, went to pay his respects to the sage, he requested an exposition on Nibbana. The sage merely replied: "If you wish to know, observe till you know the end of dissolution, and you will know." Pressed further, he explained: "When a meditator examines the body with mindfulness (*sati*) and his concentration (*samadhi*) develops, it is possible to see distinctly the three factors of consciousness (*citta*), mental concomitants (*cetasika*), and matter (*rupa*); and when what causes suffering (*dukkha*) is analyzed, the origin which brings about suffering is found to be greed (*lobha*). Then the supramundane path (*magga*) kills the latent defiling tendencies (*anusaya*), the rising of cause and effect (*uppada*), the relative stability (*thiti*), the gradual dissolution (*bhanga*), cease. That is called the end of dissolution." His emphasis was on meditation, the fruit of which was the liberating knowledge of the rise and fall of all phenomena (*udayabyayanana*). He introduced slight modifications in the traditional techniques of meditation, as detailed in *Visuddhimagga*, for a greater and quicker effect, a method which he probably got from U Narada Sayadaw, who was also reputed to have been an Arahat. One of the latter's disciples, a senior monk of great erudition and accomplishment, U Sobhana Mahathera, better known as Maha-Si Sayadaw, is popularizing in Burma his master's method. Bhikkhu Soma, a Singhalese monk, and Nanaponika Thera, a German monk who has settled in Ceylon, have written valuable accounts of this method in English.

S. K. RAMACHANDRA RAO

NEW BOOKS AND OLD

MORE THOUGHTS ON "THE DHAMMAPADA"*

Nearly twenty years ago, when the editor of THE ARYAN PATH asked me to review a new translation of the *Dhammapada,* I took the opportunity of comparing the Buddha's "Steps of the Law" with Jesus's "Way of Love" and concluded that the two paths differed in emphasis, but not in essence. Today, when once again a rendering of the *Dhammapada* (not a translation but a rendition for which more than a score of translations have been consulted) has come to me with an invitation to ponder its teachings, I am content to accept it as one of the jewels in the Eastern crown of wisdom, unique and therefore incomparable. Ananda Coomaraswamy has written that "for the elucidation of Buddhism nothing better could happen than that at the very outset of Buddhist studies there should be presented to the student by an auspicious hand the *Dhammapada,* that most beautiful and richest collection of proverbs, to which anyone who is determined to know Buddhism must over and over again return."

The phrase "collection of proverbs" is, perhaps, a little misleading, suggesting as it does a sort of anthology of wise saws. The *Dhammapada* is something much more concentrated and unified than this. How much of it consists of Buddha's own words is not known, but no Buddhist scripture distils better the essence of his teaching. Mr. Christmas Humphreys has described it as "the most perfect ethical manual extant." But even this description is acceptable only if we are prepared to give to the word "ethical" a meaning much more profound and integral than that usually associated with it.

What distinguished Gotama Buddha from a great host of professedly ethical teachers was that his ethos cut clean through the roots of that "virtuous selfhood," which most ethical systems are at pains to build up. The Buddha, of course, recognized that so long as a man is a divided being, he will be a battlefield on which necessarily what we call the good will be arrayed against what we call the evil. The world about him, too, will be just such a battlefield and through attachment to it he will have continually to take sides. Yet in doing so he can only tip the scales slightly one way or another. He remains involved in a relative situation and quite often the actions which he regards as good may bind him more insidiously to the selfhood which he should outgrow than those which prove their wrongness by the pain which they cause.

The *Dhamma,* of which the Buddha taught the steps, was not a code of ethics, but a universal law. It was the law which governed the Cosmos from within and which a man could only know and live by when he had cast off the specious individuality which made him either a moralist or a hedonist, an intellectual or a sentimentalist. The *Dhammapada,* ethical though its tone is and philosophical as are its implications, commends to those who read and meditate on it neither an ethic nor a philosophy, but an experience. Only those in whom it quickens this

**The Dhammapada.* With Explanatory Notes and a Short Essay on Buddha's Thought. (The Cunningham Press, Alhambra, California, U.S.A. ix+139 pp. 1955. $2.00; in India Re. 1-)

experience can be said to have read it fruitfully. And many readings and much else besides may have to occur before the door opens to which it leads.

The truth of this comes home to me as I compare the impact it made upon me twenty years ago with that of the last two weeks, when, being on holiday by the sea, I took it with me on my early morning walks and alone on the shore, seated on the steps of a deserted bathing-hut, read and pondered daily two or three chapters, to the soft accompaniment of waves that rose and fell. The *Dhammapada* has never meant as much to me as the *Bhagavad-Gita*. Yet, as I read it anew, its teaching no longer struck me as in any real sense conflicting with that of Krishna or as being, if truly understood, less integral than his. And, though it consists more of ethical statements than the *Gita,* it does not lack poetic suggestion.

> He who has perceived the goal of freedom by realizing that life is empty and transient, his path is hard to trace like the flight of birds through the sky.

> Men, who have not gathered soul wealth in young age, pine away like old cranes in a lake without fish.

> He who was heedless but who now is restrained and reflective is like the moon freed from a cloud; he brightens the world.

Such imagery disproves the old charge that Buddhism, in denying the reality of the "I," snaps the spring of creativeness. The truth, as we come to realize it through the suffering of life and the anguish of unrest and distraction inherent in our illusion of a separate selfhood, is the exact opposite. The reality of our being, that which we truly are, is unconditioned. Conditioned existence, changeable, transient, insubstantial, is not ours, however closely we cling to it. Nor are we it. So long as we identify ourselves with this *Samsaric* flux, we are, as the Buddha said, "like fish in a stream that is almost dry." We must cross the stream, we must climb out of it, we must awaken from this illusion that we are what we are not. We must cease altogether to grasp at existence, if we are to live in the truth of our being.

> The Self is the Lord of self; what higher Lord could there be? When a man subdues well his self, he will find a Lord very difficult to find.

Or again:—

> Rouse your self by your Self, examine your self by your Self. Thus self-guarded and mindful you will live happily, O Bhikkhu.

These texts have close parallels in the *Gita* and surely they show that there is no real contradiction between the Buddha's doctrine of *an-Atman* (the not-self) and the Vedantic conception of the *Atman.* Gandhi once declared that to him Buddhism was a part of Hinduism. Buddha, he said, "did not give the world a new religion; he gave it a new interpretation." The undying originality of that interpretation proves his creative genius and it satisfies some minds and delivers them more effectively and directly from the illusion of the false selfhood than the teaching, for instance, of Shankara.

The belief in a private self is, of all beliefs, the hardest to overcome. Vedanta declares it to be an illusion no less than Buddhism. Only the *Atman* is eternally real and pure and self-existent, subject neither to birth and death nor to pain and pleasure. But Vedanta offers a loophole to the tenacious ego when it adds, "That thou art." For the ego is diabolically clever at turning truth to its own uses. Instead of allowing itself to be extinguished in the *Atman,* it can wear the *Atman* as a mask. It can clothe its demonic nature in the vesture of divinity. It can worship a god which is a sublime, yet enslaving, image of itself. This happens, of course, more easily to those who subscribe to monotheistic creeds and no one who had really understood Vedanta and the conditions which it lays down for the realization of the unity of the *Atman* and the *Brahman* could ever fall into this error. Yet until that realization

has enlightened every level of our being, the lurking ego, unreal though it be and no more than a process of combustion, of craving, ignorance and conflict, will be liable to seize upon any image of selfhood to perpetuate its own consuming non-existence.

It was because the Buddha realized this, as no one had so relentlessly and yet compassionately realized it before, that his new interpretation of the ancient wisdom of his race struck at the very roots of that attachment to existence, that thirst for separative living, which is the disease from which man longs, consciously or unconsciously, to be healed. Because he refused to name That in which healing was to be found, knowing that it was nameless and formless, yet the uncreated creator of every fleeting form, and because he directed his matchless powers of analysis to disproving the reality of what man deemed most real, it has been said again and again that he denied what Vedanta affirmed in the *Atman*. How untrue this is, is more and more recognized today. The truth is succinctly stated by Mr. J. Evola in his *The Doctrine of Awakening,* when he writes, "Buddhism does not say: the 'I' does not exist—but rather: one thing only is certain that nothing belonging to *Samsaric* existence and personality has the nature of 'I.' This is explicitly stated in the texts."

The awakening to which all the vigilance which the *Dhammapada* counsels is meant to lead is, in truth, from a condition of not-I, of nonentity masquerading as selfhood, to one of universal identity, in which being springs eternally out of non-being, in which fulness rises like a fountain out of the void and we joyously and serenely are because we are not.

It is because I am nearer now than I was twenty years ago to a realization of that, that the *Dhammapada* wins from me a consent that used to be rather grudgingly given.

Better than a thousand-word speech of empty words is one pregnant sentence hearing which one feels peace.

The moral teacher may brace one to endeavour or to the acceptance of a necessary discipline. But it is not his task nor is it within his competence to initiate one into the tranquillity of the spiritual mind in which the conflict of opposites which is a condition of all partial states is resolved. "After hearing the Dhamma," however, "the wise become tranquil, like a deep lake which is clear and calm."

The discipline of moral principles, of resolution and meditation, of study and solitude, is taught in the *Dhammapada*. But not by these in themselves "do I release myself from bondage unto Bliss." These are but aids and means to the cessation of craving and of the ignorance which identifies soul with name and form, with mind and body. Only when this craving and this ignorance cease can a man grow beyond good and evil and, becoming wholly mindful, "comport himself in the world with understanding."

No analytical demonstration of the unreality of the ego as part of the *Samsaric* flux will in itself cut the bonds of attachment. It can only remove hindrances to the release of a higher consciousness in which the truth is clearly known and detachment ceases to be a habit laboriously cultivated and becomes a spontaneous freedom. Living more and more in the disembodied essence of our being, we realize how meaningless is the automatism, how tedious and humiliating the incessant hunger of the life-force to which we had clung and to which we had attached the name of "I." But out of this realization of hell there springs a creative vision of heaven, of the awesome beauty and meaning of That which manifests in the myriad forms of life, of the divine consciousness which, moment by moment if we will let it, informs, destroys and re-

creates us in the image of its blissful being.

It may be that Buddhism has been more concerned to deliver man's mind from the self-bondage of hell than to teach him to find heaven in all creation as in the void of himself. But the *Dhammapada*, though it compels us to face the fundamental obstacles on the path to freedom, encourages no negative asceticism. "Let us live like the Shining Ones nourished on joy," it declares. And this is the goal to which it confidently directs us. It was with joy and gratitude that I read it anew. Here and there I prefer the translation with which I am familiar to this new version which occasionally seems to me to sacrifice a little of the meaning to simplicity and directness. But no rendering can satisfy everyone. This is a good and generally unambiguous one of its kind.

HUGH I'A. FAUSSET

Religious Trusts: Their Development, Scope and Meaning. By C. E. CROWTHER. Foreword by H. G. HANBURY. (George Ronald, Oxford. xxiii+143 pp. 1954. 21*s*.)

On its jacket this book is described as an attempt to illustrate and explain the distinctions between the legal, popular and theological conceptions of charity. At the first glance this description might mislead the religious, theological or philosophical reader into supposing the object of the study to be philosophical, whereas it starts, pursues and concludes its purposed course as a legal textbook pure and simple, primarily for the use of lawyers, though not by any means inferior in interest or usefulness to members of religious groups, large or small, and of whatsoever denomination, who are in charge of the financial aspects of the promotion of religious truth; nor should it fail to repay study by wealthy patrons of religion, minded to leave their worldly goods at death in trust for that purpose.

The work is a scholarly survey, richly annotated with judicial authority, of the troubled voyage, in English legal history, of the Religious Trust on the high tides of fanaticism and in the troughs of apathy. Only through a thick-glass porthole does the sober author allow us to glimpse the waves of passion and prejudice which form the background of his story and which lie beneath the evolution he describes. Is it a paradox, or a natural consequence of religious exclusiveness in the past, that an age of scepticism like ours today was needed to free from fear and hesitation the hand of a testator desiring to devote some part of his wealth to the cause of religion, and in particular to his own favoured creed, sect or denomination?

At any rate the dread spectre of Mortmain is now a remote shadow in the past, "superstitious uses" is no longer a current phrase of legal jargon fatal to *post-mortem* religious finance, and, although Mr. Crowther thinks that *Re Caus* (1934), 1 Ch. 162, was wrongly decided in allowing a gift for private masses, and may one day be overruled by higher judicial authority, there are few wills that can today be upset through failure to find their way safely through the rules of charitable bequest; yet strong emphasis is needed on that word "few." For the Rule against Perpetuities remains, as does the needed public good required to validate a gift for religious purposes, and the would-be testator is strongly recommended to study Mr. Crowther's excellent book before picking up his pen *ad majorem Dei gloriam*.

BERTRAM HENSON

The Book of Mirdad: A Lighthouse and a Haven. By MIKHAIL NAIMY. (N. M. Tripathi, Bombay. 208 pp. 1954. Rs. 7/8)

Mr. Naimy, the friend and biographer of the late Kahlil Gibran, has here accomplished something of a *tour-de-force,* a new scripture for humanity. Caught at the crossroads of his destiny, man is unable to decide whether to slip further along the slope leading to sure annihilation or resolutely to turn aside and take the path that leads to security and salvation. *The Book of Mirdad* may be not inaptly described as an attempt to articulate an answer to the power unleashed by the atom bomb. Whether it will be heard or heeded is, of course, another question.

A modern scripture must needs transcend local, racial and sectarian limitations, and address humanity itself at large. Nevertheless, a recognizable starting point is necessary, and Mr. Naimy starts with the story of the Flood as told in the Book of Genesis. For the rest, the central testament is enunciated with compelling fervour and finality, and the reader is quite willing to accept the imaginary scaffolding of place, time and circumstance. The pilgrim who encounters a miscellany of Kafkaesque adventures and labours up "Flint Slope" to reach the threshold of the ruined monastery, The Ark, and releases the "Bound Abbot" from his self-wrought curse and receives from him the "Book of Mirdad" is verily Everyman seeking a clue out of the labyrinth in which he now finds himself.

Mirdad is the inner guide, the *Guru* within; for not only the *Guru* but the Book too is within, and like a bud opens petal by petal in response to the radiance of a living faith. Noah, his Ark and the Flood thus become a triune symbol of the recurrent human predicament: the Passions are the Flood, the Body is the Ark, and the Boatman is Faith. Even as Kurukshetra is *here* and Arjuna's hour of decision is *now,* humanity's frail bark too is caught in the current flood of uncertainty and is sweeping towards annihilation. Can Noah steer the bark aright, redeem the time and save the race? Mirdad tells his disciples: "The key to Life is the creative Word. The key to the creative Word is Love. The key to Love is Understanding." It is the mist of ignorance that trips our lifeways and lands us in the gutter or the abyss. Faith is the Light within, the Lighthouse that safely guides the Ark through the tempests of the heart. It is by confronting all dualities and exceeding them that man will achieve Holy Understanding and enact the Life Divine.

Mirdad's speeches are a continuous blaze that often blinds by its very phosphorescence. We too feel like echoing Micayon's despairing protest: "Speak not to us in riddles. Too feeble yet is our understanding." Yet the cardinal ideas are clear enough and the total effect is truly overwhelming. Through self-knowledge to world-knowledge, through self-mastery to world-mastery, is the keynote of *The Book of Mirdad,* even as it is of the Upanishads.

K. R. SRINIVASA IYENGAR

Treasures of the Great National Galleries: An Introduction to the Paintings in the Famous Museums of the Western World. By HANS TIETZE. (The Phaidon Press, London. 424 pp. 300 illustrations (24 in colour). 1955. 35*s*.)

This remarkable volume does the utmost credit to the Phaidon Press. I should not have thought it possible to produce such a book at so moderate a price; and if you buy the book you will certainly agree that the price is moderate.

The editor has chosen three hundred of the most famous pictures in the Western world. They come from sixteen picture-galleries, and the only conspicuous absentee is the Hermitage (Russia). Dr. Tietze explains that he could not obtain photographs of the masterpieces there. I wonder why.

The subjects (only one landscape—by Constable—is included) are portraits, New Testament themes (in particular, the Crucifixion) and Nudes. I find the physical agonies in the religious pictures depressing and even repulsive, though I am well aware that we have been taught to look at the execution rather than the "story" of a picture. For the rest, we find much to rejoice us. I often wish that people would simplify their minds. For example, if we imagine ourselves back into any of the pre-photography ages we shall realize that an accurate draughtsman or painter was almost a magician. He alone could record a well-loved face, a beautiful figure. And we may then suspect that the outcry against "representational painting" had its roots in jealousy of the camera. Let us remember Ruskin's quite natural excitement when he first studied photographs. We all know that the camera cannot quite achieve the beauty of a painter's masterpiece, but (as in the photographs by Talbot and Mrs. Cameron) it can come close to a master-painter's production. The desperate desire to do something which photography cannot do has led to many fantastic ventures, ending (let us hope) in Surrealism and the peculiar works of Mr. Henry Moore. Photography can beautifully record Nature, as Alvin Coburn's pictures of the American scene assure us, but it could never have excelled the grandeur of Chinese painting. It cannot distribute the elements of "Yin" and "Yang," the curved or feminine lines and the straighter masculine lines.

Above all, this notable volume is a considerable comfort. As we look through the many pictures we understand that not all men have always been fighting.

We now come to the nudes. These form, of course, a hymn of praise to the physical beauty of women. With the exception of Botticelli's well-known masterpieces and the so-called "Rokeby Venus" by Velasquez, the artists of most ages seem to have idealized the large and voluptuous type; a type which culminates in the work of Rubens. Some years ago, an art critic suggested that the double and treble chins, which are so conspicuous in eighteenth-century portraits, may have been meant to symbolize the well-fed prosperity of the sitters, and the same explanation may apply to the handsome women represented in this book.

Some years ago a writer in the *Encyclopædia Britannica* observed, "The arts have done much to redeem the vulgarity of our civilization." We could go much further than this: the history of humanity is a disgrace. If we study it what do we find? Not a decade without men fighting each other in one part or another of the world, and usually to try to impose their own ideas upon their fellow beings. Then there have been massacres, old Chinese tortures and new more scientific tortures by the Nazis. No one who needs cheering up should read much history; it is a depressing subject except to those people who think that war is valuable as an outlet for masculine violence. We can therefore say that as much as anything else the arts have redeemed the brutality of our story. Even at the times when

the pictures in this book were painted, murders and rapes and violence between city and city were active. The pictures therefore assure us that for a long time beautiful painting delighted people as much as they are now delighted by a handsome car.

I ought to have noted here the extraordinary likeness between Titian's "Venus Reclining" and the same subject treated by Giorgione. In Titian's picture she is in a big room and one of her handmaids is putting away her clothes, which we can see she does not require at the moment. In Giorgione's version Venus takes almost exactly the same pose but, in the balmy air of Cyprus, apparently she can sleep out of doors.

CLIFFORD BAX

The Shadow of a Sorcerer. By STELLA GIBBONS. (Hodder and Stoughton, Ltd., London. 285 pp. 1955. 12*s*. 6*d*.)

A surface description of this book might easily create the impression that it is Victorian in theme and treatment. It gets off to a slow start and is leisurely throughout.

A widow takes her young attractive, impulsive daughter to study German in an Austrian *pension,* where there are other young people—a lake-side setting—and lovely weather. The daughter attracts the attention of a wealthy man, with a sinister reputation, who has a mystery-haunted villa across the lake. She nearly succumbs to the Sinister, but eventually chooses Sanity—and True Love.

It all sounds somewhat Victorian, but Stella Gibbons is an experienced novelist who obtains the effects she wishes to create by slow-motion intimacy—by descriptions of the lake-side and Venice which are not inventories and by characterization (notably, the mother and daughter and the owners of the *pension*) which is revealing, at times ironic, but never sentimental.

This novel has no "suspense" in the somewhat specialized sense in which the word is used nowadays. The story is a simple one. There is nothing sensational in this novel. No murders—no suicides—no violence! (A tribute must be paid to the author's courage!) And yet it is not a museum piece; it is not unrelated to the modern world. But, like every novel worth discussing, it demands the reader's collaboration. It demands acceptance of its own terms and limitations.

The author's public will welcome this novel, and possibly not least because Stella Gibbons has time "to stand and stare."

CLAUDE HOUGHTON

A Concise Survey of American Literature. By ALAN WYKES. (Arthur Barker, Ltd., London. 200 pp. 1955. 12*s*. 6*d*.)

It is a real pleasure to read and to be able to recommend a textbook so lucid, well written and lively as this: Mr. Wykes is no mere academic exponent of knowledge but a practised writer who knows how to arrange his material in palatable form. The work has also an especial value to British readers for its exposition of the American mind, a lively, fresh, volatile mind which yet looks back to European tradition.

It is also delightful to make the acquaintance of the seventeenth-century poet, Anne Bradstreet, who completes a poem on her own married love with this Shakespearean couplet:—

> Then while we live, in love lets so persever,
> That when we love no more we may live ever.

Mr. Wykes goes forward through the centuries, paying due homage to

the great nineteenth-century men—Edgar Allan Poe, Herman Melville, Emerson, Thoreau, Mark Twain, Henry James—to the more turbulent modern figures symbolic of flux, lack of roots and a background of fear—Ernest Hemingway, O'Neill, Steinbeck, John O'Hara. Much writing produced in the last fifty years presents almost unrelieved gloom, a savagery tinged with pity, but the vital American spirit bubbles up, effervesces in the humorists, justly famous, a world asset—Dorothy Parker, Janet Thurber, Ogden Nash.

Many interesting pages are devoted to the consideration of "regional" literature, work which has introduced, or elucidated, to Americans and Europeans alike, widely differing phases of life in the New World. It is as a regional writer that Bret Harte takes his place. One writer, however, deeply valued from a sentimental point of view here, has been omitted from Mr. Wykes' canon: the author of a dearly-loved book whose shrine is visited by many British people—Louisa M. Alcott. *Little Women* may not in the strict sense of the word be literature, but it lives today in the hearts of an older generation.

DOROTHY HEWLETT

Man and His Tragic Life: Based on Dostoevsky. By LASZLO VATAI; translated from the original Hungarian by LASZLO KECSKEMETHY. (Philosophical Library, New York. 210 pp. 1954. $3.75)

Dr. Laszlo Vatai wrote this book when he was only twenty-seven years old and within ten years he was destined "to live through all these thoughts almost to the last letter." Before he suffered in real life he had already formulated a philosophy of suffering. Hence his work has a strong personal appeal. It is dedicated to his little son so that "some day he may understand his father and human life to a fuller extent."

The writer, though deeply influenced by the Existentialism of Jaspers and Heidegger, does not long remain within its confines. His main concern is to provide a philosophy of the awareness of human existence, based on a careful study of Dostoevsky. He aims at a true understanding of the nature of man and traces briefly the history of the concept of man from early Greek thought to present-day Existentialism. But he finds no better guide than Dostoevsky to reveal to him man as he is. The great Russian writer has seen man in the moment of his agony and anguish and apprehended him in his depths. Now Dr. Vatai follows in his steps and outlines the characteristic phases of man's spiritual adventure.

Man first tries to maintain himself as fully autonomous but his struggle for autonomy meets with a tragic end. Everything, however, is not lost in this tragedy of human endeavour. In repentance man encounters a movement outside of his own self. "In this movement God reaches into man's life through revelation." Thus our writer sees in God the aim of life and sees no deliverance from the tragic situation except through Him. Only through divine agency "the impossible possibility, the hope of resurrection" can come to realization.

Dr. Vatai's is an important work, full of poetic insight and philosophic wisdom. We appreciate the courage of his convictions and the nobility of a soul that is chastened by suffering. It must be said, however, that the way through suffering is only one of the many possible ways to God. Joy and delight in beauty are as important constituents of human nature as suffering.

This work, which was originally written in Hungarian, is excellently rendered into English by Mr. Laszlo Kecskemethy.

S. VAHIDUDDIN

Love in the Poems and Plays of Kalidasa. By V. RAGHAVAN. Foreword by ROY WALKER. (Transaction No. 22. The Indian Institute of Culture, Bangalore. vi+39 pp. Illustrated. 1955. Rs. 2/-)

This most recent Transaction of the Indian Institute of Culture is at once an attractive and delightful publication. It is a significant contribution to the literature on Kalidasa, the pre-eminent poet of India, whose dramas and poems merit far greater recognition in the West than they at present receive. In these days of clamour and speed, alien to the very spirit of Kalidasa, the vast urban populations of our modern cities, their eyes fixed either upon the television screen or upon the number-plate of the car preceding theirs, do not hear his message echoing down some two thousand years of time. How can those who work in multitudes for five days, and rush in multitudes on the sixth to a seaside resort, there to sit amongst further multitudes like ants on the ground or bees in a hive, know the peace of the forest hermitage? Yet there are some messages that are eternal and are never blurred by the years; so it is the duty of those who know them to propagate them. Prepared at the instance of Miss Beswick, Honorary Secretary of the London Branch of the Indian Institute of Culture, this admirable and clearly written statement, based upon lectures delivered by Dr. V. Raghavan, will, it is hoped, have a wide appeal amongst general readers as well as amongst the learned. The author, a distinguished scholar and Professor of Sanskrit in the University of Madras, is noted for his original researches into the classical literature of India and also already well known to a greater public through his two earlier Transactions published by the Institute.

In the division of this work, Dr. Raghavan has provided first an Introduction which tells us about the personality, philosophy and writings of the poet; then he proceeds to relate and to analyze the themes of the three poems —*Megha-sandesha, Raghuvamsha* and *Kumarasambhava*—with appropriate quotations in Sanskrit; and, finally, he discusses similarly the essential features of the three dramas—*Malavikagnimitra, Vikramorvashiya* and *Shakuntala*—the last-named being known in England since the translation of Sir William Jones in 1789.

Whilst making clear the growth of Kalidasa's lyrical and dramatic power, Dr. Raghavan is at pains to point out the poet's deep understanding of humanity in all its triumphs and failures and to state concisely the underlying philosophy which Kalidasa meant to convey. There is a particularly balanced estimate in Dr. Raghavan's words when he says:—

> Popular imagination in India too thinks of Kalidasa as inseparably bound with love. No doubt, he is the master in the portrayal of this predominant emotion; he is undoubtedly the greatest apostle of beauty; but it will not be doing him justice if we stop with this. Kalidasa is an authentic voice of Indian culture, which, in its true form, is a harmonious synthesis of the values of life and a further synthesis of these values of life here with those in the hereafter.

The author shows how in the epic poem *Kumarasambhava* and in that most beautiful of dramas, the *Shakuntala*, Kalidasa best symbolizes the *advaita*; whilst in two excellent plates, representing the united hearts of man and woman in Ardhanarishvara and in the fulfilment of their love through the child in Somaskanda, this idea is still further illustrated from mediæval Hindu figures in stone and bronze. Nature mysticism, the oneness of Nature, Kalidasa's intuitive understanding of the unity in her manifold diversity, all are to be seen.

Besides the two plates, this Transaction carries a sensitive foreword by Mr. Roy Walker. To those who love the highest in poetry and would like to learn much about Kalidasa in a short

period of time it is a publication strongly to be recommended. I hope many others will enjoy reading it, as I did.

H. J. J. WINTER

The Moving Waters. By JOHN STEWART COLLIS. Drawings by NICHOLAS EGON. (Rupert Hart-Davis, Ltd., London. 246 pp. Illustrated. 1955. 15*s*.)

The first thing to be said about this book is that it is not one to get from the library—or to borrow from a friend. It is a book to *buy*.

Perhaps the second thing to be said is that this book consists of a series of notable variations on the Russian novelist's statement: "Nothing is so fantastic as the facts." For it is with facts that Mr. Collis is concerned, facts relating to the moving waters—clouds, hailstones, snow, avalanches, ice; with any and every form that water assumes—with the exception of the ocean.

There will be few readers who are familiar with all the facts presented by Mr. Collis and—so magical is his presentation—even those who are will find the familiar transfigured. The section on hoar frost (that miracle of white magic), or the sections "Inside the Mountains," confront the reader with facts stranger than any fairy tale.

Finally, the sections on river pollution, especially in Great Britain, contain facts of another order, facts which astonish and appal. If, as some esoteric writers hold, water symbolizes natural truth, a notable significance is added to the author's sinister revelations of water pollution.

The last thing to be said about this book is that it is not one to get from the library—or to borrow from a friend. It is a book to *buy*.

CLAUDE HOUGHTON

Kathamuktavali. By KSHAMA ROW. Sanskrit short stories. (N. M. Tripathi, Ltd., Bombay. 138 pp. 1955. Rs. 4/8)

Here is another proof that Sanskrit is not a dead language. The book is a collection of fifteen short stories in simple and sweet Sanskrit. The modern conception of a short story is foreign to Sanskrit, though its literature otherwise abounds in all kinds of instructive and entertaining tales. Pandita Kshama Row has successfully introduced elements of pathos, mystery, coincidence, wonder and sentiment into her stories. They hold the interest of the reader to the very last.

This collection contains themes of extremely divergent nature. While the story entitled *Premarasodreka* is well within the range of probability, that under the caption *Kshanikavibhrama* expects too much of human credulity —fancy a man pretending to be a murderer, voluntarily courting twenty years' rigorous imprisonment and thereby inflicting untold misery on his loyal and beloved wife, all in the belief that he is doing good to her, calling it self-sacrifice! The talented authoress must, however, have a good basis for such a tale.

The get-up of the book is trim and attractive. The printing is neat, though a bolder type would have suited better. There are many more errors than those listed on the three pages of errata. Some of the mistakes have perhaps to be ascribed to the authoress herself, *e.g.*, *matamahya* (p. 2) for *pitamahya*. And the correctness of such expressions as *suryastamana* (pp. 1, 2, *et passim*) and *sinchita* (p. 78) would not be readily admitted.[1] On the whole, the work is a welcome addition to modern Sanskrit literature.

B. CH. CHHABRA

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[1] It may be recalled that the book has been published posthumously and hence has not had the benefit of a revision by the authoress herself.—B. CH. CHHABRA

Purusarthasudhanidhi. By SAYANACARYA; edited by T. CHANDRASEKHARAN. (Madras Government Oriental Series, No. 39, Government Oriental Manuscripts Library, Madras. xx+653 pp. 1955. Rs. 14/-)

This voluminous Sanskrit work by Sayanacarya, the great commentator of the four Vedas, expounds the *Purusharthas* (four ends of human life, *viz.*, *dharma, artha, kama* and *moksha*) in the form of stories, so that they may be understood easily by everyone. The title of the work, *Purusarthasudhanidhi*, indicates that the work is a repository of stories which invigorate like ambrosia those who are afflicted by the worries of their mundane existence. The stories are taken from the Puranas and a person who hears them gets the benefit of Puranic wisdom, illustrated by these stories. The work was composed at the desire of King Bukka of Vijayanagar (A.D. 1355-1377), communicated to the author by his elder brother Madhavacarya, the learned preceptor and minister of the King.

The work is divided into four chapters, each dealing with one of the four *Purusharthas*. The whole work is written in verse. The importance attached to each of the *Purusharthas* is clear from the pages devoted by the author to the treatment of each: *dharma,* pp. 1-312; *artha,* pp. 313-456; *kama,* pp. 457-552; *moksha,* pp. 553-651.

For those who are not acquainted with the standard works on Hindu *Dharmashastra* the present epitome of it would serve as a splendid introduction written in simple Sanskrit, coupled with Puranic stories, the quintessence of Hindu religion and ethics, a study of which provides a pathway to God and leads to liberation from worldly existence.

In the table of contents the editor has indicated the sources of the Puranic stories and in the English and Sanskrit Introductions he has elucidated the significance of the four *Purusharthas* in brief. We bow with reverence to Sri Sayanacarya and his brother Sri Madhavacarya, who devoted their lives to the revival of Hindu religion and produced works which were studied with veneration through subsequent centuries. Even today Sayanacarya is remembered with respect by every Indologist interested in Vedic exegesis.

We congratulate the learned editor upon his successful labour in producing this excellent critical edition of the work, based on four manuscripts.

P. K. GODE

Paninisutravyakhya (Vol. II). By MANALUR VIRARAGHAVACARYA; edited by T. CHANDRASEKHARAN. (Madras Government Oriental Manuscripts Series, No. 47. Government Oriental Manuscripts Library, Madras. 623+297 pp. 1955. Rs. 18/-)

It is a pleasure to see the second and concluding volume of the *Paninisutravyakhya* following so close on the heels of the first. Concerning the general nature of the work I believe I have said enough while reviewing the first volume in the January issue of this Journal. That volume began with the *Stripratyayaprakarana* and ended with the *Dviruktaprakarana*. In this volume the rest of the text, beginning with the *Bhvadiprakarana* and ending with the *Linganusasanaprakarana*, is given. The text is followed by eight indices: of *sutras, vartikas,* the *unadi* and *linganusasana sutras, ganas* and *ganasutras,* illustrative verses, and illustrative passages and words.

If the paucity of the authors cited in the work had not deterred the editor from adding an index of them also, he would have had at hand adequate material to fix the date of Viraraghavacarya, the author, within reasonable limits. It is indeed true that on the basis of the

citations in the first volume of the present work all that could be said concerning the date of our author is that he cannot be put earlier than A.D. 1750. This is the approximate date of Venkatadhvarin, author of the *Visvagunadarsa*, citations from which abound even in the first part of the *Paninisutravyakhya*. On p. 393 of this volume, a verse is cited from the *Snusavijaya* of Sundararaja, who, according to M. Krishnamacharya (*Classical Sanskrit Literature*, p. 666) was born in Kollam 1016 (*i.e.*, 1841 A.D.). This would mean that our author lived barely a century ago. Still, however recent the present work may be, it is bound to make the study of Sanskrit grammar more interesting than ever before. It can also serve as a sort of linguistic introduction to some of our very best classics in the Sanskrit language.

H. G. NARAHARI

The Nature of Philosophy. By DAYA KRISHNA. (Prachi Prakashan, Calcutta. 233 pp. 1955. Rs. 10/-; 15*s*. 6*d*.; $2.25)

The book consists of twelve chapters and is divided into four parts. Part One states what, in the author's opinion, are the presuppositions of philosophy in its traditional aspects of Reality, Knowledge and Value. Part Two examines them in detail and denies their validity. Part Three is taken up with a discussion on recent thinkers like Moore, Whitehead, Collingwood, Croce, Husserl, Heidegger and the Existentialists, who have advanced alternative conceptions of philosophy. The author finds each one of the constructions inadequate. He then proceeds in the last part to formulate his own thesis:—

> ...the function of the philosopher is neither to understand i.e. articulate the world nor to change it. His function qua philosopher is merely to clarify certain conceptual confusions in which he finds himself involved when thinking about certain problems. Whether these problems are important or trivial is an irrelevant matter....Philosophy, then, is simultaneously a name for the conceptual confusions that arise in thinking about any subject and the attempt at the clarification of those confusions.

In thus limiting the scope of philosophical inquiry to the clearing up of conceptual confusions without reference to their value, the author reduces philosophy to a mere function of the intellect. Such a speculative procedure is nothing new; it has long been tried in the West and found barren. Indian philosophical tradition regards Experience as primary and has devised psycho-physical tests by which it can be attained and verified. There is a clarity above all confusions, a Truth beyond all dialectics, to be realized by submitting to the processes of Yoga. The need of the hour is to get across the conceptual to the spiritual mode of thinking. A book by an Indian writer purporting to re-state the nature and function of philosophy and including in its purview tradition, "ancient and modern, Eastern and Western," should take a more systematic account of this Indian view of the subject-matter and method of philosophy.

The author, however, has a confident grip of the theory of the recent Western exponents of philosophy and subjects them to a searching scrutiny. Though negative in conclusion, the book has an incisive, stimulative appeal and admirably serves to direct thought to a fresh inquiry. A select bibliography and an exhaustive index should be added to a work of this kind.

A. VENKAPPA SASTRI

The Dialogues of Jesus: An Arrangement of St. John's Gospel. By CLAUDE CHAVASSE. (Faber and Faber, London. 136 pp. 1955. 8*s.* 6*d.*)

The chief feature of Chavasse's arrangement of the text of St. John is the adoption throughout of the dialogue form. Explanatory matter in the text has been removed to footnotes and verse forms have been adopted where the original calls for them. In his arrangement Mr. Chavasse has followed mainly Archbishop Temple's division of the gospel and adopted the suggestions of Archbishop Bernard regarding a few portions apparently dislocated from their original positions. These adjustments seem entirely justified. The text now stands with prologue, six parts or acts and a postscript, and it makes excellent reading. The gnomic utterances of Jesus are all the more striking when placed in the poetic form.

The translation of the Revised Version has been followed almost entirely by Chavasse. He has added no commentary or interpretation of the text, simply explaining what he has done with it. But the presentation given makes much clearer the viewpoint advanced by some modern scholars as well as that held by a few Church Fathers. This is that these gospel stories are not simple biographical material but are compilations of drama and logia that must have had their origins in the teachings of the secret mystery schools. These had to be adapted to the new framework and thus enshrined for the benefit of succeeding generations. Jesus's first miracle, for example, the turning of water into wine, surely depicts no incident at an ordinary marriage but pertains to the marriage of the lower and the Higher Self, the six waterpots being man's vehicles.

J.O.M.

Saint on the March: The Story of Vinoba. By HALLAM TENNYSON. (Victor Gollancz, Ltd., London. 223 pp. 1955. 13*s.* 6*d.*)

In this book Mr. Tennyson has given a very good account of the *Bhoodan* Movement of Vinoba Bhave, who is to be counted among the great Indian Saints. The book contains useful information about Vinoba's life and his ideal of *Sarvodaya.* The author has tried to depict the activities of this great man in a proper setting. By linking up all the major events in India since Independence he makes the emergence of this Saint most impressive and one can see the real significance of this great movement, which, in the opinion of the author, is the first mass movement since Independence and the first nation-wide peasant movement in the history of India.

The description of rural India is very fascinating. Many Westerners fail to see and understand many things of importance in Indian villages, but nothing has escaped Mr. Tennyson's observation. His comments on village life, customs, caste system, joint family, simplicity, cleanliness and hospitality, etc., show that he understands real India. This book not only covers the *Bhoodan* Movement but also touches various other events in modern India. The description of the *Sarvodaya* conference should be of great interest to Western readers. The short character sketches of Vinoba's associates, Tai Mahadevi, Mr. Mundra, etc., are fascinating. In Mr. Tennyson's opinion Vinoba is "the detached and passionless messenger of God that Gandhi regretted not having become." Vinoba has managed to empty himself of self-regard and has no appetite for power.

I think it the best book yet in English on Vinoba and his work. One feels that the author is not just an onlooker and narrator of scenes but is in the scene himself.

G. D. GAUR

Beware of Africans: A Pilgrimage from Cairo to the Cape. By REGINALD REYNOLDS. (Jarrolds, Publishers (London), Ltd. 367 pp. Illustrated. 1955. 18*s*.)

Although every White society today —with the single exception of the dominant White class in South Africa —has turned away from the concept of racial superiority which for 200 years made them dealers in slaves, the consequences of the original evil are still much in evidence over the whole of the African continent. Reginald Reynolds, who is well known in India for his devoted championship of India's independence over the twenty years immediately preceding its realization, has now turned his mind to the problems of Africa, and last year in a journey from Alexandria to Cape Town, long distances in which he travelled by bus, jeep, ferry barge, paddle steamer and third-class train, he saw at first hand what is going on in Africa among Africans themselves and among the Europeans who still live, work or govern there as the tide of racial bigotry continues to recede.

With the exception of South Africa, where the racial tide, defying the laws both of history and of nature, is still strongly flowing, he encountered what might be called the pools and puddles of racialism that are all that now remain in Egypt, the Sudan, Northern and Southern Rhodesia, Kenya and Tanganyika. His book, *Beware of Africans*, which is a record of this long journey through a continent in transition, is essential for those who are vitally concerned with and affected by the problems of racial intolerance, as we are in India.

As Mr. Reynolds's experiences on this journey well demonstrate, racial intolerance today, where it is on the defensive, can express itself in a great variety of ways, from the officially enforced segregation of Africans and restrictions on their liberties in their work, travel and recreation, to the contempt and disgust in which Africans are held by individual Europeans.

Wherever he went, Mr. Reynolds made it his business to talk with all manner of people on all manner of subjects, and from these conversations it becomes clear that the "colour bar" has a hundred-and-one different meanings to different people, that the political and social relationships between Europeans and Africans, which are in a state of evolution everywhere, vary from colony to colony. Everywhere he went, Mr. Reynolds came across progressive and far-sighted Europeans, in government service, industry and the professions, who represented all that is best in European culture and civilization and who were attempting, often in the face of the greatest difficulties, to live with the African on the basis of respect and equality. On the other hand, he met Europeans who practised without question the traditional European attitude towards Africans, assuming that they are lazy, unclean, unteachable, primitive and corrupt. It was in Northern Rhodesia that he came across the signpost in the bush which he adopted for the title of his book, a signpost indicating in all its inhumanity what the colour bar can still mean even in a colony that has not, like South Africa, turned racial intolerance into a judicial system of government.

Until the author enters South Africa, the picture that emerges from his travels shows that not only is there a lively and general awareness of the racial problems that stultify social and political advance among the peoples there, but that there is a growing number of people in all walks of life who have devoted themselves to bringing about within their own immediate sphere of activities the right and just solution of these problems. It is these people, working with, among and for the African peoples in the cities and in the countryside, in hospitals and schools, in church missions and trade unions, who are seeking to make racial partner-

ship the basis on which the embryonic states of Africa can rise and prosper. Even in some parts of South Africa Mr. Reynolds met European teachers, church leaders and social workers carrying on their work with and for the Africans, but in a climate of European opinion that was increasingly hostile. While he came across many signs of a new spirit at work in other parts of the continent, in South Africa the White ruling class is taking the country back to feudalism. But, seeing the worst and the best in this unhappy country, Mr. Reynolds left it with the faith that in the end all would come right, "for the future is not with temporal power but with the power that makes for righteousness."

SUNDER KABADI

Smoking and Its Effects. By SIDNEY RUSS. (Hutchinson's Scientific and Technical Publications, London. 144 pp. 1955. 8*s*. 6*d*.)

Dr. Russ deals chiefly with tobacco smoking, but describes also the practice and effects of smoking opium and hemp (marihuana). Having spent much of his life in cancer research, he also presents both medical and lay opinion, with scientific findings and statistics, on the relation of smoking to cancer, particularly lung cancer.

Though this book is based on research it is non-technical and interesting for lay readers. It offers practical advice and help to those wishing to overcome a smoking habit which has gotten out of control.

Dr. Russ writes in his conclusion:—

> ...it has been proved in recent years that a bigger proportion of heavy smokers is to be found among a group of men suffering from lung cancer than among a similar age-group without this disease....We have had a warning—it might be true [that smoking *causes* lung cancer]—but it seems that the case for cancer of the lung being produced by smoking is Not Proven.

In spite of his scientific caution and efforts not to allow opinions to appear as proven findings—the impression one gains from this book is that smoking greatly increases liability to lung and some other cancers, although it cannot be stated technically that it *causes* them.

Every smoker should read this book.

E.P.T.

A Doctor's Faith Holds Fast. By CHRISTOPHER WOODWARD. Foreword by the RT. REV. ROBERT MORTIMER, Lord Bishop of Exeter. (Max Parrish, London. 168 pp. 1955. 12*s*. 6*d*.)

This book is a sequel to *A Doctor Heals by Faith*. The author is a psychic with a strong tendency to self-dramatization, so that one cannot but view his evidence with considerable caution. There is a wide-spread interest in "spiritual" healing today, but in too many cases the "healings" are only the emotional and psychological equivalents of the suppressive drugs in vogue in some spheres of physical medicine. A serious study of the psychological and spiritual make-up of man is essential to anyone interested in true healing, but genuine researchers will have to look further afield than books of this type.

E.W.

The Expansion of Awareness: One Man's Search for Meaning in Living. By ARTHUR W. OSBORN. With a Foreword by RAYNOR C. JOHNSON. (The Omega Press, Reigate, Surrey. 256 pp. 1955. 15*s*.)

Mr. Osborn has written this book especially for those who are unattached to any particular religion or organized movement and who may find in it a new approach to their problems. There are, as he says, many thousands today who "speak the same language." But the language is in the making. Much of its creative virtue lies in the fact that it has not yet been clearly formulated, that it is taking shape on different levels and as a result of an expansion of awareness in fields of experience which vested interests in thought and belief have long kept closed. Each generation, Mr. Osborn writes,

> lives within its own peculiar mental frontiers. The frontiers are composed of sets of assumptions, propositions and dogmatisms. When the frontiers are guarded by a priesthood, the psychological limits are rigid, but they are equally rigid when materialistic postulates present a ring-pass-not.

Mr. Osborn has broken through both these frontiers. As an English business executive living in Australia, a clear thinker and a keen student of psychical research, he is well qualified to search for the meaning of life without prejudice or traditional preconceptions. He also has an unusual gift for expounding philosophical problems simply and succinctly. This he employs effectively to demonstrate the fallacy of the view, shared alike by common sense and materialistic theory, of the nature of the physical world. Our bodies are not, to quote his own words, "alien so-called material substances; they are orders of life which serve as vehicles for other forms of life, each in its degree a manifestation of mind." The body is only an aspect of our total being. So is the physical world of the divine being. We do not know it directly, but rather as a mental projection based on our interpretation of sense-data. Yet behind our mental projection is something which is independent of us as individuals, but to which we are intimately and necessarily related through being rooted in a common ground, that of Universal Mind or Consciousness, manifesting at different levels of expression.

This interpretation of the nature and meaning of life is not, of course, new, but Mr. Osborn argues it convincingly and presents it as the most helpful mental background against which the problem of reconciling the principle of unity and the world of multiplicity, and also certain types of paranormal phenomena, which are attracting much attention today, may be viewed. He devotes a number of chapters to these *psi* phenomena, telepathy, precognition and the like, as well as to such questions as survival and reincarnation. In his last chapters he turns from the psychic to the mystical and ponders the nature of "enlightenment" as the revelation and the living of our timelessness. His book covers a lot of ground and different levels of experience, spiritual, philosophical and psychical. It is designed, in his own words, "to direct the attention towards certain possibilities" rather than to impose a set of conceptions. This he has certainly done. He remains throughout the detached observer of these possibilities who has yet to test them from within, but he has provided a framework of liberating ideas within which a new realization of the meaning of life may grow.

H. I'A. FAUSSET

The Religion of an Indian Tribe. By VERRIER ELWIN. (Geoffrey Cumberlege, Oxford University Press, Bombay. 597 pp. 1955. Rs. 25/-)

This monograph, the author's eighteenth publication, written from the special angle of the religion of the Saoras (the Savaras of our epics and Puranas), is an instance of anthropology in India enriching comparative religion.

Whether the Saoras, "today widely distributed in groups of different traditions and manners," were, as was believed by Cunningham, "formerly the dominant branch of the great Kolarian family," appears to be a fruitful field for exploration by physical anthropology. Dr. Elwin, quoting S. C. Roy, notes that Kolarian Santals are called "Savaras" by Male Paharias. Illustration No. 3, of Saora "women ploughing at Sogeda," would, however, profoundly shock the Santals, as such a venture would require a purificatory ceremony, being a breach of a tribal taboo by their women.

Like Dr. Elwin's *Bondo Highlander*, it is not an encyclopædic picture of the Saoras. An Introduction of sixty-four pages is crammed with the customs, population, habitat, language, marriage and family, domestic and economic life, etc., with a tantalizing brevity. Religion is the broad footprint of the tribe that Dr. Elwin leaves on the sands of Indian anthropology. The chapter on the Art of the Ikon gives a vivid picture of Saora art inspired by religion, "theological beliefs dramatized"; and the religious practices (costly and a cause of indebtedness) of the tribe and their Shamans and Shamanins, who act as intermediaries between them and their gods and spirits of the dead, are remarkably dealt with. The "Ojha," the Witch-doctor of the Proto-Australoids of the Chotanagpur aboriginals of the plateau, offers no parallel to these Shamans who regard themselves as married to the tutelary spirits of the Saoras, with whom they can communicate in dreams and trances, and who can treat diseases, protect the crops and placate the shades. The picture of the Shamanin, living "a dedicated life on the boundary between this life and that," is a revelation in the tribal lore familiar to us.

In a word, the monograph is a most valuable contribution to the understanding of the life and religion of the Saoras.

CHARULAL MUKHERJEA

The United Nations and How It Works. By DAVID CUSHMAN COYLE. (A Signet Key Book. The New American Library of World Literature, Inc., New York. 208 pp. 1955. 35 cents)

In this small book the author clearly, simply and usefully explains, so that ordinary persons can understand, the "structure, functions, problems and achievements of the United Nations and its specialized agencies." He does more —through his earnest and humane attitude he induces one to consider with hope and faith the activities of the U.N.

Mr. Coyle finds us in the midst of three great revolutions: the anti-colonial, the scientific and the "oppressed peoples" revolution; he is convinced that solutions to the terrible and urgent problems that confront the world

> are most likely to be found in the slow, painful, but determined labours of the United Nations of the world.

> ...peace does not come by accident; it has to be built by many kinds of action working together to provide for collective security and to remove the causes of war.

The book leads one to think more deeply and search more profoundly for the underlying *causes* of the problems that face us and for the principles that must be acted upon for their solution.

E.P.T.

What Is Creative Thinking? By CATHARINE PATRICK. (Philosophical Library, New York. 210 pp. 1955. $3.00)

Whatever is good and useful, gracious and enduring, in human civilization, in science and technology, art and music, literature and philosophy, has ever been the outcome of man's creative sensibility. Catharine Patrick gives in this book a comprehensive survey of the available information on the psychological process of creative thought.

The process, as distinguished from other types of imaginative activity, is directed by a purpose or goal, and is characterized by the four stages of preparation, incubation, illumination and verification. The author then analyzes the basic mechanisms underlying the psychic phenomenon and examines the places of emotion, imagination and ratiocination. The age of productivity is shown to lie between thirty and forty, during which period the majority of our best minds have realized prime excellence in their respective spheres of achievement.

The conditions under which creative thought best flourishes—a free society with no deadlines or ceilings and with unlimited opportunities for leisure, and a harmoniously developed personality, cadenced by a sense of humour and optimism—are discussed at length. The last chapter unfolds the possibilities of creative thinking in the advancement of human knowledge and in social construction and educational psychology. Several practical, concrete suggestions and methods for stimulating the faculty in both children and adults are presented, leading up to a bright prospect of eager-eyed, quick-witted and warm-souled men and women, who through their manifold creations increase the charm and comfort of the world they inhabit. The book is, in fact, a helpful miniature encyclopædia on the subject.

D. V. K. RAGHAVACHARYULU

Politics and Science. By WILLIAM ESSLINGER. Foreword by ALBERT EINSTEIN. (Philosophical Library, New York. 167 pp. 1955. $3.00)

This is a timely publication and a practical contribution to the study of the dangerous political situation which prevails today in the context of the atom and hydrogen bombs. Mr. Esslinger tries to apply to politics the kind of thinking which produced modern physical science, and seeks comfort in the thought that we could thus avert the catastrophe which threatens mankind.

The scientific mode of thinking is based on reason, and it is the purpose of this book to show that its adoption in politics is possible. After discussing some of the objections to this procedure and the difficulties involved, he deals admirably with the problem of what can be done in this matter. A knowledge of social behaviour and of the history of mankind is an essential requisite for the politician. The study of politics is largely based on experience, and the most important source of experience is the study of history. As James Bryce said, "The materials of political science are the acts of men as recorded in history." Further, history and jurisprudence are closely related.

It should be realized, however, that politics is not a pure science like physical science or astro-physics. Like medicine, it is closely related to human life, and is a judicious blend of science and the humanities.

The author suggests the establishment of Schools of Politics at universities, the aim being to impart education for the political profession just as the Schools of Medicine and of Engineering train students for these professions. The Schools of Politics should assemble knowledge from all branches of learning, such as is necessary for a statesman to have. The course in such a

school should comprise a knowledge of history, law, government, political philosophy, economics and sociology. The current idea is that everyone can understand politics and that it is not necessary to make a special study for a political career. This is no longer true. The problem of applying scientific method to the practice of politics has not till now received proper attention. This is a position which should be rectified.

Mr. Esslinger has written on "One Reason Why We Lost the Peace" in an Appendix to the book. This could be read profitably as an introduction.

Most of us believe that the world we live in is one world, in which we must all get along peacefully together. The belief in one world implies World Government, a sort of Republic of the World, which it will be the task of politicians and statesmen to evolve. It does not rest, however, entirely with the politicians and statesmen to bring about this millennium. The problem is much deeper and requires a change of heart, a revolution in the ethical sphere, in fact, to solve it.

S. L. BHATIA

The Yoga of Sri Aurobindo. Part Seven. By NOLINI KANTA GUPTA. (192 pp. 1955. Rs. 2/8); *Sri Aurobindo: Addresses on His Life and Teachings*. By A. B. PURANI. (351 pp. 1955. Rs. 6/-); *The Integral Yoga of Sri Aurobindo*. Part Two. By RISHABHCHAND. (278 pp. 1955. Rs. 4/-) (Sri Aurobindo Ashram, Pondicherry); *On Art: Addresses and Writings*. By A. B. PURANI. (Sri Aurobindo Karyalaya, Pondicherry. 90 pp. 1955.)

These books are all based on the visions and teachings of Sri Aurobindo.

Nolini Kanta Gupta's writings gathered here, however, are based on talks by the Mother to the children of the Sri Aurobindo Ashram during 1953-1954. These give one a much clearer idea of what the Integral Yoga teachings are from the practical point of view than do the other books, since questions are directly answered and examples and illustrations are given. The other two books are almost entirely descriptive and discursive, though they are interesting and often thought-provoking also.

On Art is based on Sri Aurobindo's teachings on the arts. It is full of good and useful ideas for both artists and art critics, especially for those who consider themselves very "modern."

At the close of his book, Rishabhchand draws attention to two facts of timely and practical significance: He quotes Arthur Koestler with approval as saying, "Contemplation survives only in the East and to learn it we have to turn to the East." Then he observes that the education which is widely acclaimed and adopted today is severely condemned by its own results, adding that it was philosophic thought which was the vital centre of liberal education in antiquity but this is certainly not so for the modern world. He writes:—

> ...to have a philosophy of life one must first have a goal of life. The average man has forgotten today that life has a goal other than the petty satisfaction of passing desires by the not always unquestionable use of money and power. He hardly feels the need of a higher philosophy than Dialectical Materialism which flaunts before his wondering gaze the delusive promise of economic emancipation and social and political equality.

He enquires: What regenerative education can come out of such a sordid philosophy of life?

E.P.T.

THE INDIAN INSTITUTE OF CULTURE

[A very interesting Symposium was held at the Indian Institute of Culture, Basavangudi, Bangalore, on September 8th, under the joint auspices of the Institute and the Child Study Association, Bangalore. The Chairman was Mr. Justice Nittoor Sreenivasa Rau of the Mysore High Court, and four speakers dealt with as many factors of importance for the infant and the growing child.

The first speaker, **Professor K. Sampathgiri Rao** of the National College, Bangalore, who spoke on education, confined his remarks to education in the pre-primary stage so important for acquiring health habits, tidiness and cleanliness and social habits, getting on with others. Also spontaneous activities had to be directed into constructive channels. The years from three to six were very impressionable ones, though the Western psychologists' facile assumption of the child's being a clean slate ignored the Karma and qualities inherited from the child's own past, which showed themselves as the child unfolded. Nursery schools in India being few and their importance eclipsed by the need of expanding primary education, enlightened and loving parents, especially mothers, were highly important. Professor Sampathgiri Rao pleaded for a better and larger literature for children.

Dr. M. N. Mahadevan, a leading Bangalore physician, in dealing with health factors stressed the great need for the best antenatal conditions as well as conditions of childbirth and child care, now denied to the majority in India. Wrong antenatal care was blamed for 80 per cent of the children's preventable ailments. The right psychological background in the home was necessary not only to children's happiness, but also to their freedom from nervous ailments. Dr. Mahadevan also gave practical points and warnings in reference to the treatment and prevention of various diseases of children.

Mrs. Gladys Firth, head of the Girl Guides Movement in Bangalore, speaking on the recreation of the child, urged the importance of games for acquiring courage, initiative and self-forgetfulness and learning to work and play as a team in the great game of life. In the elder-sister method followed in Guiding, appearance, behaviour and efficiency, with a marked degree of courtesy, could be taught by example. No class or caste distinctions were observed in camps for Guides; the movement reached the poorest, but the number of leaders was insufficient to reach more than a fringe of the children of India.

The last address in the Symposium, which we have pleasure in publishing below, was by **Shrimati Lalita Subbaratnam, B.A.,** the Treasurer of the Child Study Association, Bangalore. The Chairman aptly called it a remarkable combination of thought and reading on the subject and, more than all, what the speaker had learned by practical experience.—ED.]

THE WELFARE OF THE CHILD IN THE HOME

The particular aspect of the welfare of the child to which I have to confine myself is the home, and I must state at the outset that this paper is not entirely original but is a collection of ideas and paraphrases from books of more learned people.

In the welfare of the child, the home plays the most important part. It includes all aspects like education, health and recreation. The true ideal of the home must be to be a school for the soul: it must be the building up of an institution called the Household, as a miniature centre of the State, because a true *Grihastha* or Gentleman is born in the home for the service of the World. The home, therefore, should be the means of Self-education and of Soul-growth. One must not overlook the significance of the fact that the home is a group possession, where the egos of several individuals, who make up the family, belong to the family; where

group responsibilities and group aims are to be recognized, if it is to be a happy home.

Every human being passes through three great creative and formative periods: infancy, adolescence and middle age—and out of each period emerges a growing and developing individual. Infancy is the most profound stage, when the self is yet undeveloped and is as soft as clay. The home is the child's first world, and therefore a wholesome atmosphere has to be given to it. It is up to us, parents, to give the infant the best soil, proper food and timely, regular pruning for the bud to bloom forth into a beautiful flower. But at the same time, we should remember, the infant has his own personality and individuality which have to unfold, just like a seed having within itself all the force and potentialities to grow into a big tree.

A true home is built by righteous men and humane women labouring as partners in the sublime task of building the Temple of Family Life. Along the path of duties, and not of rights, should both man and woman proceed to build the home. The harmonious relationship arising from mutual respect, courtesy and understanding on the part of the husband and the wife is the keynote to success in the building of a real, happy home and also in the good bringing up of children with a proper respect for authority. Every home needs children, as much as every child needs a real secure home. Therefore, the question is how the parents can best build up a proper home.

The home provides the social and environmental setting with prodigious power to affect both mind and body. But we cannot rush the child into becoming an ideal one. Patience and encouragement and unceasing effort on the part of the parents are needed to bring up a child. Love and affection give the child a sense of security and of being "wanted." Calm and unruffled conduct and attitude in the house will ensure this.

One of the things that quickly upset the atmosphere in the house is tension or disagreement between two adults. The adults should set the example of resolving differences of opinion and ideas by talk and mutual understanding. The child thereby gradually learns for later life that there can be differences of opinion between individuals, which have to be respected and understood, that these differences need not bring tension or a rift between two people, that love and affection and security are not destroyed by them.

Mental health with a well-balanced set of values in life on the part of the parents is quite essential. It is not the big things in life but the aggregate of little kindnesses, trifling acts of understanding and helpfulness, a few kind and affectionate words, the little deeds of daily love, that gives the child—and every one of us adults too—real happiness.

There are as many things in children which we have to overlook and ignore as there are to watch and be on the alert for. All children quarrel among themselves, but they can resolve their differences very quickly. They have their own sense of justice and fair play, which even we may not have. It is never wise to interfere too much when a number of children are at play. But that does not mean we should not mix in their games. Parents must take part often in the play of the children, but many do not, because they do not want to exhibit their shortcomings. Play is essential to growth and the parents who plan for it intelligently are providing a form of training for the child not less important than the formal education in schools.

The value of humour and laughter in the home need not be stressed. Children by nature seem to see the humorous side of things, and we must not lose the capacity to join with them

in their laughter. But we must laugh with the child, never at the child. It is part of children's development to be up to some pranks from time to time, but we should see they are within limits.

However cramped the space, they love to play inside the house too. Their imagination and fancy build castles, trains and aeroplanes out of our furniture, beds and pillows. We must appreciate their imagination and help them in the development of creative thinking. So it is wise not to fill the house with too much furniture and too many curios, which cramp the space for their free movement. They are clumsy with their hands and feet while young, for they have not yet developed fine co-ordination of their muscles. It is no use shouting at them for breaking a precious article. In fact, it does more harm to the child than the loss of the article does to us. Parents must guide the children to cultivate good taste in the fine arts. Cleanliness, orderliness and punctuality are the hallmarks of a well-ordered home. Children must be taught consideration for others and to do odd jobs in the house by the parents themselves giving the lead. "Let us do it," must be the order from the parents.

Food is an important factor in the growth of the child and to the mother it becomes her main business. The kitchen is the most important room in the house, and it becomes the hub of activity during mealtimes. The whole family may gather there and the youngest, too, does not want to be left out of the group. Children should be allowed to help in the kitchen and they should also be allowed often to eat with their elders. Overanxiety on the part of the mother, because the child has not eaten all the food it ought to, creates many problems, and there are more problem parents worrying themselves about their children's meals than real problem children. A well-planned menu, a calm and pleasant atmosphere and cheerful conversation go a long way in making mealtimes a success. And the idea that food is not meant only to satisfy and tickle the palate, but that it is essential to the growth of the body and the mind should be gradually inculcated in the child, and I would like to add that a reverential attitude to food, as a gift of bountiful Mother Nature to us, should not only be infused into the child, but should grow in us elders too.

Our conception of discipline has undergone a change from that of the olden days. At one time, it was thought that discipline was synonymous with punishment. It meant getting the child to do what the adult wanted him to do. Today discipline means developing in the child the capacity for self-control. It is much broader in its scope, for it involves attitudes, emotional control and adjustment; in truth, it covers a whole philosophy of life. Our interest should centre, not in the children's naughty acts and in finding more effective ways of punishment, but in providing outlets for their energy and steering them in good, constructive paths. We have to analyze and find out why a child is disobedient and naughty. And, more important, we have to offer him a bridge after a scene or a storm to come over to us without losing "face." For children are very sensitive to anything that threatens their self-respect and we should be careful not to injure it on any account.

Some parents place so much emphasis on small and insignificant details, such as the proper greeting of a stranger, etc., that they lose sight of more fundamental adjustments, such as getting along with other children. Some dote so upon their child and so overprotect him that they give in to him on all occasions. Others are so very strict and rigorous that the child fails to develop self-reliance and the ability to play happily with other children. Others are so little in contact with their children that they are deprived of valuable intellectual, social and moral stimulation.

There should be an atmosphere of "give-and-take" between parents and children.

Obedience and respect can be inculcated in children; by exhibiting those traits ourselves towards our elders and teachers, we make the child understand and accept doing so as a rule of living. Much of the indiscipline in schools and disrespect to teachers and elders can be traced to the home. Good manners, good behaviour and character cannot be imparted by teaching one trait after another, but always in relation to incidents of daily life and to the people with whom the child is in close contact. Example is one of the most potent means at the command of the parents. The atmosphere of the family life must be such that the subtle forces of good or evil implicit in situations created by the individual members will be recognized and utilized as stepping-stones in the process of growth.

The ability of the parents to control their emotions, the way they face sorrows and overcome difficult times, their ambitions or lack of them, their moral standards and ethical values in life—all these to a great extent influence the child.

We must find out what we really want our children to be. Do we want them to be a means to satisfy our unsatisfied ambitions and hopes, or an exhibit of our high capacity to train and mould them as products to be praised by others for their unique talents? Or do we want to insure for ourselves, by their future financial prosperity and an unquestioned discipline, a security for old age? Or should we allow their individual latent and inherent capacities and powers to develop and grow? Shall we restrict our influence to ourselves observing a high code of moral conduct to instil in them a sense of duty and responsibility, a sense of discipline and honesty and a regard not only for those around them but for humanity as a whole? Only when we as parents have such real lasting values in life and aim at putting them into practice, can our homes have the atmosphere of peace and good will. We take a lot of trouble to guard our children against physical illness by taking precautionary measures. But we give little thought to the subtle evil forces that can injure the child's mind and heart in the home.

So then, parental attitudes seem to be a bigger factor in child development than either economic environment or educational advantages. The size of the house or its magnificence, or the way it is furnished and decorated and run, seem only secondary in importance. Parents have more to give their children than just their physical needs. A child needs a sense of security for the proper development of his spiritual, mental and moral well-being too. He needs a feeling of belonging and being wanted by the parents. Affection and new experiences are needed, if he is to develop normally, if he is to gain the self-confidence so necessary to a well-integrated personality. Self-confidence is built up very early in life, through the assurance he has of the stability of his own home and later in his wider social contacts.

In spite of the mistakes he may commit, the child needs the exercise of his own latent powers and talents with increasing emphasis on self-direction, training in the making of wise choices and gradual release from too much family control. If this relationship of parent and child has been a good experience for the child, his development and sense of security and trust are its proper outgrowth, and he will be better able to cope with the greater demands of adult relationships. The child's development is continuously progressive. Hence, while the parent-child relationship continues to have the same value for the parents all along the way, that does not hold true for the child. For him, it has a shifting value in which the importance of the home should tend to diminish with age and maturity.

Parents should be unselfish enough to recognize this fact. So, to ensure a wholesome childhood for their children, parents need to keep in sight the goal towards which they are striving.

When religious instructions come first of all from the home, they become associated with the sentiment of the child's love for its mother. Such a teaching makes a deep impression and has an appealing quality which instruction in the formal atmosphere of the school may lack. So mothers, and fathers too, must become familiar with all the great religions of the world, so that they can tell their children about all the great religions and the great Teachers and tell stories from them, thereby giving the children a sense of the underlying unity of all the religions and a firm foundation for good conduct. We can broaden their outlook and kindle in them compassion and love for humanity. We can lessen the tensions of race and caste and community distinctions. We can even eradicate gradually many of our social ills like untouchability, the dowry system, etc., by our attitudes to them. But mere lip service to such ideals, without action on our part, not only makes hypocrites of ourselves but, more serious still, it will make us lose the affection and regard and respect of our children, which we value most.

The role of the mother is becoming more and more important nowadays, because upon her falls the combined tasks of economist, nutrition expert, sociologist, psychiatrist, educationist and so on. There are trained men and women in all those lines, who are specialists and experts. But this business, which to me seems a very important one too, of being a mother is taken up without the least training or study. We do not even know what we want to do with the most precious gifts that are entrusted to our care.

All parents love their children and they strain every nerve to do their best for them. Love is the most precious thing a mother can give to her child and no child should lack it. But it is very difficult to love wisely and give the best wisely to the child. Therefore, there is a great need for parents to educate themselves in this line. It is because of this conviction that Child Study Groups, Parent-Child Relationship Studies, Parent-Teacher Associations and similar Child Welfare Organizations have emerged all over the world. What we do not possess, we cannot give the child. So it is up to us to equip ourselves to perform our task to the best of our ability in bringing up the future citizens of the world.

LALITA SUBBARATNAM

The common tendency to look to the social sciences for what they could not give received a corrective in Dr. S. Radhakrishnan's Convocation Address at the Gujarat University on October 8th. He said that the social sciences had advanced, but, unsupplemented by social philosophy and ethics, they could not give understanding of human behaviour or the power to control one's own nature. The transformation of man was more important than knowledge, faced as the world was with the challenge to "live together or perish." Ill will, greed, malice and the sense of superiority had to be given up; he called on the youth of the country to study, to reflect and to abandon these.

He declared that there was nothing wrong with the youth of India, but he implied that there was much wrong with the educational system. He urged that both the Central and State Governments give priority to its reorientation. There was no scope for cultural activities or live contact of students with teachers. Ancient Indian education was based on the importance of the right relationship between the teacher and the taught.

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

Sir Mirza Ismail, in a trenchant article, "A Moral Revolution," contributed to *The Times of India* some weeks ago, demands the moral purgation of Indian public life with characteristic vigour and a sincerity proved by his own several decades of stainless and efficient public service. He deplores the contrast between "the state of Indian public life" and India's "high-minded exhortations to other nations," as casting doubt on the integrity of the Indian people.

He exempts from his strictures the men "at the very top whose integrity is known throughout the country and indeed the world," and the many less eminent men of probity in the National and State service. But he would have the Central and State Governments assume and exert a moral authority, pointing out that "nothing could so decisively react on the ethics of private life as the deliberate purification —and purging—of public life in every grade and sphere."

Sir Mirza heads the requirements of the integrity he demands with the "sheer *honesty,* scorn of corruption," which should obviously be a minimal qualification for public service. But to be incorruptible is not enough. He demands of public servants also "sheer *fidelity,* the practice of doing one's work as efficiently and as promptly as one can." And he adds:—

> If I speak at the same time of degeneracy in manners, I am not turning aside from this theme. You cannot separate morals and manners: good *conduct* and good *speech* and behaviour spring alike from a due subordination of self: the self-centred life is the ruin of both. So profoundly are we debtors to our fellow-men and to our country that it behooves us daily to give freely of service and consideration, instead of this eternal strife for taking—for some sort of pitiful eminence at the cost of others.

Even the non-holder of office is not allowed to take the unction to his soul that he is above reproach if he is supine in the face of moral apostasy in places of public honour and public trust. Sir Mirza deprecates the courtesy which is not good manners but insincerity, professing respect and esteem for totally unworthy men because this is the comfortable way. "We need in this affair the potent virtue of intolerance," he declares. "We need to create moral discomfort in India."

The process of ethical preaching is slow and it will take time also to educate the largely illiterate Indian electorate to use the franchise to support only candidates known to be honest and devoted to the public good. Meantime Sir Mirza calls for "stern, implacable and immediate action against those, whether in ministerial office or in official appointments," who "clearly subordinate their duty to their interests." He demands a moral revolution, to complement the political revolution accomplished and the social and economic one in progress. "We want the rigours of a vigilant and constant application of moral *law* to our public life."

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The Governor of Madras, Shri Sri Prakasa, presiding at Kozhikode, on October 7th, over the Seventh Session of the Madras Conference of Social Work, praised the co-operative efforts of trained social workers and Government officers to help the people. There had always been much individual charity in India. People had spent their money

as they thought best in the interests and for the well-being of their neighbours. Such individual giving, the speaker said, had been found not always to fulfil the purpose intended.

Organized social work is doubtless more impersonal, but individual help in the shape of personal sympathy, forethought and effort for others is indispensable if the spirit of brotherhood is to be sustained and strengthened. Emotional charity has undoubtedly done great harm, but more is heard about such harm than about the sometimes disastrous effects of organized social service, however well-meant. One cannot doubt, moreover, that personal help extended to poor and afflicted neighbours does, in countless cases, evoke a gratitude even more beneficial to the recipient than to the giver. Where is the gratitude called forth by the often grudging and inadequate help bestowed from a public or semi-public fund through a paid employee who may lack the saving grace of real heart sympathy?

Organized social service aims at helping people to help themselves, a good aim only if "themselves" is not too narrowly interpreted. But what becomes of the sense of individual responsibility for the care of sick or aged relatives when organized social service or social legislation offers indirect encouragement to putting them away in State-supported or charity-supported institutions?

Many Communist countries, Shri Sri Prakasa said, were claimed to have found a way to supply everything to the satisfaction of all, but visitors to them reported finding "very little of what might be regarded as freedom of opinion and freedom to act." India must at all costs preserve these. This does not call for acquiescence in remediable suffering and misery, or in injustice. Poverty can be dispelled by combining the proper education in the fundamentals of life called for by Shri Sri Prakasa with the wide spread of the doctrine of trusteeship urged by Gandhiji.

The American Academy of Political and Social Science did well to devote the July number of its bimonthly *Annals* to "Internal Security and Civil Rights." The problem is wider than the United States, where freedom to dissent from political conformity was in recent years sharply challenged and stoutly defended. Mr. Charles G. Bolte, who contributes to the issue an essay on "Security Through Book Burning," thinks that the crisis there is passed, at least for the present. The defenders of freedom of expression successfully withstood the assaults of prejudice and intolerance, but he fears that these may have left them more disposed to caution. He favours being "a little less prudential in exercising our precious freedom of speech and freedom of conscience if we want to keep them." Rights "grow weak when not used."

The dissenting opinion in the Abrams case in 1919, of Mr. Justice Holmes of the United States Supreme Court, quoted by Mr. Bolte, upholds the faith of democracy that

> "time has upset many fighting faiths," that "the ultimate good desired is better reached by free trade in ideas," and that "the best test of truth is the power of the thought to get itself accepted in the competition of the market."

Lenin's view, expressed in 1920 and quoted from Alan Barth's recently published *Government by Investigation*, is diametrically opposed to this:—

> Why should a government which is doing what it believes to be right allow itself to be criticized? It would not allow opposition by lethal weapons. Ideas are much more fatal things than guns. Why should any man be allowed to buy a printing press and disseminate pernicious opinions calculated to embarrass the government?

Such a wrong view as that upheld by Lenin makes the Soviet method of Government despicable, to be rejected

out of hand by a decent-minded citizen of any country. A totalitarian regime offers the worst possible field for human progress, which is above all moral and intellectual.

The claim to possess the truth for all time is the hallmark of authoritarianism, religious or political—or both, as seen in the politico-religious Communist faith. Many in India share Mr. Barth's fear of "more harm from everybody thinking alike than from some people thinking otherwise," and his fear of the entering wedge. "There is no such thing," he writes, "as a little censorship."

Pandit Jawaharlal Nehru inaugurated at Madras, on October 5th, the Southern Languages Book Trust, to make available good books, moderately priced, in the major South Indian languages. He agreed with Dr. Albert Schweitzer that the habit of thinking was declining. Learning to read and read well was underrated. People could not be forced to read, but the opportunity could be provided by quantity production of good, cheap books.

The Government of India, Shri Nehru announced, had been considering the project of a large publishing house, possibly semi-autonomous but helped by the Government, and perhaps regional houses, dependent on the State Governments' wishes. The idea was to produce in quantity, in all the Indian languages and in English, the classics of India and translations from those elsewhere, books on art and other subjects, etc., at a price within the reach of the average reader—an admirable aim.

The encouragement and support of contemporary authors was mentioned by Shri Govindarajulu in his welcoming speech at the same meeting as one aim of the Southern Languages Book Trust, and he added that the "revelation of what is good, beautiful and useful is a continuing process." The useful is not to be despised, in its proper context, though its being substituted for the "true" is disconcerting.

By all means, let good original writing be encouraged, but with vigilant avoidance of equating merit with conformity to any approved ideological pattern. Otherwise propaganda may be produced, but not creative writing, which has freedom of expression as a *sine qua non.*

Dr. Richard Weigle, President of St. John's College (Annapolis, U.S.A.), told his audience at the Indian Institute of Culture, Basavangudi, Bangalore, on September 13th, that the domination of the world today by science and technology points to modern man's determination to conquer nature instead of to learn to live in harmony with it. Mass production and a high standard of living were claimed for materialism, but the equating of personal happiness with economic well-being was a denial of the things of the Spirit. Neglect of the Spirit was reflected in tensions between individuals, groups and nations.

A liberal education sought to develop the student's innate powers to the point where he could know and do what a man should know and do. This involved awareness of the principles governing human behaviour. The ability to distinguish between the expedient and the just was essential in a democracy. The liberal arts should produce a disciplined mind, not only for keen and orderly action but also for working out an individual philosophy, without which life was meaningless. The safe leader was one who could envisage his place in the world, who could control his emotions and who had learned to live in peace and contentment with himself.

St. John's College was fully convinced that there was no real intellectual growth without constant challenge by the best minds of the past and the

present. Its four-year curriculum included, besides science and mathematics, the enduring books of the Western tradition, to which Dr. Weigle would like to see added the great books of the East.

Liberal education was the transmission, assimilation and restatement of the human heritage. It should produce men able to think rationally and imaginatively, to write and to speak wisely and well, to resist pressures towards conformity as well as demagoguery and to be constantly responsive to social obligations.

Discussing "The Dynamic Elements of Culture" in the University of Chicago's quarterly journal, *Ethics*, for July, Mr. Ben Halpern treats of myth and ideology. He sees the function of myth images as to reveal new relationships of acts to an undefined purpose beyond themselves. Though accepted as having originated from a vision, myths had achieved fixation by periodic re-enactment and dramatic retelling. As "the origin and raw material of man's broadest beliefs about Life," myth differed from ideology, "the rational ordering of this material for communication and social control," but the two were intermingled. The aim of re-enacting and retelling myths was partly educational, "to re-establish the social consensus." Myths imposed their values upon social relations.

Myth no longer existed as "an all-embracing spiritual environment of society, uniting men with the gods," but men still required "something more than logic to achieve personal integration through their social operations." The picture of society established by myth and ideology in joint operation accounted for and justified the privileged position of those interested in maintaining the *status quo*. A mean and lowly role justified by the ruling mythology or religion might be accepted as endurable because inevitable. It is as the ideational support of the existing order, however unjust, that religions have earned the epithet "opiate of the people."

When changes in material values gave to certain groups prizes beyond those proper to their ideologically recognized status, revision of the ideological structure might be undertaken, with social consequences if it prevailed. But

> in a world in which culture has only an imputed, not an experienced, relation to social consensus . . . the truly serious situations are faced not with awe and the saving faith of traditional beliefs but with blank helplessness.

Today action had been rationalized to the point of fragmentation, making possible only with extreme difficulty the facing of Life as a whole.